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DISCOURSE

By way of  
DIALOGUE  
CONCERNING

- I. Providence.
- II. The Happiness of a Religious Life.
- III. The Divine Authority of the Scriptures ; and the Divinity of our Blessed Saviour.
- IV. The Doctrine of the ever Blessed Trinity.
- V. The Wisdom of God in the Creation of the World, and the Redemption of Mankind.

By Sir *Humphry Mackworth*

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*Strahan*

*gift of J. A. Foster*

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DISCOURSE

DIALOGUE



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Concerning

# CONCERNING PROVIDENCE.

Lord A. **I** Remember, the last time I had the Honour of your Lordship's Company, we had some Discourse about the various and wonderful Works of the Creation ; and you were then pleas'd to say, that if you had no other reason to induce you to believe a *Divine Power and Providence*, the Regular Productions of Nature under ground were sufficient to convince your Lordship of that Truth. — But pray, my Lord, since the *Production of all subterraneous Treasures* is no more than one of the *ordinary Works of Nature*, (which is always regular, whether above Ground, or below) How does this prove a *Divine Providence*?

Lord B. Before I answer this Question, I must beg leave to ask your Lordship, what you mean by *Nature* ? does that word *Nature* signify *something* or *nothing* ? If it signifies *nothing*, then *ex nihilo nihil fit*, *nothing can produce nothing* ; but if it signifies *something*, whether is it, an *understanding powerful Being*, or a *dead Lump of Matter* ?

L<sup>d</sup> A. Really, my Lord, I must ingenuously confess, that I never much consider'd what *Nature* was ; only I observe, that it is usually objected against Arguments of this kind for a *Divine Providence*, that these Regular Productions are *natural*, or the *ordinary Works of Nature*, and therefore not to be admir'd. But now your Lordship

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puts me to a serious Answer, I must confess I can't think but that the Word *Nature* must signifie some *Understanding powerful Being*; for it is impossible that so many *rational, powerful, and living Creatures* could be made by any thing, that had *no Understanding, Power, or Life*; tho' some have had the Confidence to assert, that the World was made by Chance, or an accidental meeting of a Company of Atoms.

*Divine.* How can that be the Effect of a blind Chance, or a fortuitous Concussion of Atoms, which hath all the Characters of a wise Design and Contrivance fairly imprinted on it? How is it possible for an *undesigining* Chance to fit *Means* to *Ends*, or *Ends* to *Natures*? or so to proportion Parts to one another, as to make a comely Symetry in the whole, and this in *Ten thousand thousand Instances, and not fail in one*? How often might a man, after he hath shaken together a set of Letters in a Bag, fling them out upon the Ground, before they would fall into an exact Poem? And *may not a little Book as easily be made by Chance, as the great Volume of the World*, in which there is such an inexhaustible Treasure of rich Sence and Contrivance? Or, how long might a Man be in sprinkling Colours upon a Canvas with a careless hand, before they would happen to fall into the exact Picture of a Man? And *is a Man easier made than his Picture*? Why may we not as well conceive the most regular Building in the World to be fram'd by a casual concourse of Stone and Iron and Timber, as that these blind and rambling Parts of Matter should chance to place themselves so orderly in the World, and to observe such an exact Harmony and Decorum, as if they kept Time with the Musical Laws of some Almighty Mind that



that compos'd their measures, and regulated their motions up and down in the Universe? Should you enter into a vast and magnificent Palace, and find no Creature in it but a company of Mice and Weazles, could you possibly believe that these impotent Vermin built it? And yet the building of the most royal Palace doth not so much exceed the power of these weak Animals, as the building of this World doth the power of any Cause but a God: And if God should carry any men into those Infinite Spaces that are beyond the limits of this World, and there command a new one into being, while they stood looking on, and saw it springing out of Nothing, they might with as good reason conclude that World to be nothing but a fortuitous concourse of Insensible Parts of Matter, as they now do that this is so. But how ridiculous a thing is it to imagine, that *Chance*, which never yet compos'd a *Tune*, nor wrote a *Line* of coherent Sence, should ever be the Author of this great Frame of Things, in which there is more of Harmony than in all the Musical Composures, and more of Sence and Philosophy than in all the studied Volumes in the World? What! Did the blind Parts of Matter, whereof these things are compos'd, *once upon a time*, as they were wandering thro' the Field of Infinite Space, *beckon* to one another, and by common *consent* assemble themselves into a *general Council*, and there *advise* together, how they should *rank* and *marshal* themselves into a *World*, and when upon *grave* and *mature* Advice, they had agreed upon, and *describ'd*, and *chalk'd out* the Laws of their Motions, did they break up *Council*, and set forth in their several *Canons* and *Decrees*, till by their *Oblique Parallel* and *Counter-motions*, they at last *interwove* themselves into all



those *beautiful* Contextures we behold? He who can imagine this to be either *probable* or *possible*, must himself be as *dull* and *stupid* as those Senseless Parts of Matter are of which he dreams.

L<sup>d</sup> A. I am satisfied.

L<sup>d</sup> B. Then, my Lord, you agree that *Nature* signifies an *Understanding Powerful Being*, and consequently is but another word for a *Divine Power* or *Providence*: And methinks the *Regularity* of *Nature* is so far from being an Objection against a *Divine Providence*, that it is one of the greatest Proofs and Demonstrations of it; for an irregular Production may much better be suppos'd to happen by chance, than *so many constant regular Productions for several Thousand Years*: And therefore to me the World seems to be a *Standing Miracle*, and all others are but the Disorders and Interruptions of Nature; and certainly, the *Regular Course* and *Standing Order* of Nature, is a much more Glorious Evidence of God's Wisdom and Power, than the most miraculous Interruptions and Disorders of it.

L<sup>d</sup> A. That must be allow'd; and yet how apt are we to overlook these Works of Nature that are regular and common, and to be astonish'd at the least Disorder in Nature? I dare say, that if it were natural and common for Men to die in Winter, and have a glorious Resurrection out of the Grave, the next Summer; such a prodigious Miracle would be as little regarded as our natural Sleep, the growing of Corn, or the Fall and Spring of the Year.

L<sup>d</sup> B. No doubt of it; for one is as much above the power and apprehension of Man as the other.

L<sup>d</sup> A. But pray, my Lord, why might not *Nature*, or a *Divine Power*, create all things in the beginning,

beginning, and command, that they should continue in such and such order and method as they now do, without the Concurrence or Operation of any immediate or present Power or Providence?

**Ld B.** Why may not an eminent Artist make a new Watch, and command that it shall go exactly in such and such order, and with such and such Motions, without ever taking the least Care to wind it up or repair the Wheels? The same Reason will hold in both Cases; for tho' 'tis true, that the Wisdom and Will of the Almighty being Infinite, Eternal, and consequently Unchangeable, the Order of the Creation in which the Species of all Beings shall continue, must be conceiv'd to be determin'd from all Eternity; yet that Order, and the continuation of the several Species of Beings, cannot rationally be suppos'd to be preserv'd, but by the immediate and present Power and Providence of the Great Creator: For although God hath decreed from all Eternity, that Vegetatives shall grow, and all living Creatures continue their Beings and Species in such and such order as we now behold, yet an Infinite Power is requir'd immediately to operate, and support that Order of Beings according to the said Decree, in the same manner as if no such Decree had ever been made. As if a great Emperour should resolve and decree to govern his People in such and such an Order, which he afterwards does strictly observe; the said Resolution or Decree may indeed be said to be the first Cause of his acting in that order, but yet the thing it self must be done by the same Power, as if no such Resolution or Decree had been made. If I resolve to morrow to go to Church, and to take the Sermon in Short-hand, and print it? that Resolution will neither carry me to Church, nor



enable me to take or print the Sermon, but I must use the same means as if I had made no such Resolution: So the Eternal Decree of the Almighty is the cause that a Divine Power and Providence does constantly operate and preserve the World, and all the Species of Creatures, in such and such an Order as we now behold: But that *First Decree* is not the immediate Cause of all these Regular Productions, but it is still necessary for the same Almighty Power to act, and in the same manner as if no such Eternal Decree had ever been made.

*Divine.* That the World is not supported by the said original Decree, but by an immediate Power and Providence, may be prov'd thus; *Every Being must either have a necessary Existence, and self-subsisting Nature, or else it must depend on something else to uphold it; but no Creature has, or can have, a necessary Existence and self-subsisting Nature, (for that which necessarily exists, must exist always, without a Cause, and without a Beginning) therefore it must depend on something else to support it.* And so, if the Infinite Creator made the World out of *nothing*, it's plain, He can *annihilate* all things, and reduce them into *nothing* again; but *Annihilation* is not an *Act*, but a *Cessation* of Power; and to reduce the World to *nothing*, is to make *nothing*, and therefore to do *nothing*, but only to withdraw that *Power* which supported all things in being; and if *not to uphold* is to *annihilate*, then it's plain, that all things *subsist*, as well as are *made*, by the Power of an *Almighty Creator*; for that which is not of it self, cannot continue to be of it self, it being in the nature of the thing as possible for a thing to be of it self in the first moment of its existence, as to be of its self in any moment of its duration.

For

For tho' the Works of Humane Art do often stand many Ages after the Workman's Hand is withdrawn from them, yet the reason is, because there is *something* between them and *nothing*, viz. the *pre-existing matter of which they are form'd*; whereas the Works of God being all produc'd out of *Nothing*, have nothing between them but that *Creative Power* which produced them: And therefore as Man's Works would necessarily perish, were that *pre existing matter* taken away which stands between them and *nothing*, so GOD's Works would necessarily resolve into nothing, should that *Creative Power* be withdrawn which stands between them and *nothing*.

L<sup>d</sup> B. I desire to know from any rational Creature, what else but an Almighty Power does now support the Earth in the middle of the Air? What else does keep the Sun, Moon, and Stars in their constant motions, which are so very regular and exact, that the Astronomers can tell you the certain Positions they shall have in the Heavens at every hour and moment of the Day and Night, for several Thousand Years, as appears *by the old Tables and Calculations of Ptolemy and Copernicus*? What is it that causes the regular motion of the Sea, in the ebbing and flowing of the Tides, all which are so wonderful in themselves, and so extremely serviceable to Mankind? Do you think that there is no invisible Power concern'd in all these Operations? *A Stone may as well flie upwards without the immediate force of any strength or power, as the least of these things be done without a Divine Power and Providence*: And if you consider the make and fabrick of all Creatures, their growth, and the continuation of their Species, they seem to be as miraculous, and to need as



great power for their preservation, as the Creation it self; nay, indeed a great part of them seem to be nothing else but a Continual Creation.

L<sup>d</sup> A. How do you mean, my Lord?

L<sup>d</sup> B. My meaning is very plain: Pray, my Lord, have not you a Son and Heir to your Honour and Estate? And can you believe that it was *you* that form'd or infus'd a *living Soul* into that Infant? No, my Lord, when you left your Virtuous Lady with Child, and was in the remotest parts of *Holland*, One hundred and fifty miles from her, she first discover'd and was surpriz'd with the *motion of a living Creature* within her self. Certainly the Curious Formation of every one of us in the Womb of our Parents, and afterwards the Infusion of a living Soul into that dead Lump of *Flesh*, is as wonderful a thing, and as much depends upon the Immediate Power and Providence of an Almighty Being, as the *Creation of Adam and Eve*.

L<sup>d</sup> A. I own that I have often thought of this very thing, and can have no manner of notion of the Formation of a living Creature in the Womb of the Parent.

*Divine.* Is not this then an evident demonstration of an Invisible Power and Providence, that *secretly* operates and preserves the World, and all the Species of Beings, in that order we now behold?

L<sup>d</sup> B. No doubt of it; and when I see things void of all *Sence* and *Reason*, as constantly directed to good and *wise* Ends, as they could be if they had *Sence* and *Reason*, I can't but think that there is a *Reason without them* that fram'd them for those Ends, and directs them to them.

Physician.

*Physician.* Your Lordship observes very well, for thus the *Plastick Seed* that forms the Animal in the Womb of the Parent, hath not the least *Ray of Art or Reason* of its own; yet in the formation of it, it proceeds with as much curious and incomparable Art, as if it were endow'd with the most perfect Reason; for, first it spins out the thicker parts of the Seminal matter into little Threads or Fibres, part of which it hollows into Pipes, and part into Sponges, some whereof are more thin, and some more solid, all which with wondrous Arts it cuts and prunes in divers places, fitting their Ends to one another, and in divers manners knitting them together into a well proportion'd Structure of Bones and Members; then of the thinner parts of the Seminal matter it forms the Entrails, *viz.* the *Liver* and *Heart* and *Brains*, drawing out from each certain Fibres to be fram'd into *Veins*, *Arteries*, and *Nerves*, for which end it bores and hollows them through, extends and stretches them out at length, and divides them into innumerable Branches, which it spreads through all the Entrails, and thereby maintains a mutual communication between them, and derives the *Nourishment*, and *Animal* and *Vital Spirits* thro' all the Body.

L<sup>d</sup> A. This is really very wonderful.

*Physician.* And having thus spun the several parts out of the Seminal matter, and curiously woven them together, it concocts the remainder of the matter, which is still supply'd with new Nourishment into the substance of those several parts, and this in such precise and regular proportions, as to form every one of them, tho' infinitely various from one another, into its own proper figure, and measure, and proportion; so that *within Seven days*



*days after the Conception*, the whole Body is entirely fram'd and distinguish'd into all its proper Parts and Members; which tho' they are so vastly great in their number, so strangely different in their size and figure, so infinitely various in their motions and tendencies, do all contribute one way or other to the beauty and benefit of the whole; some to propagate the *Kind*, others to preserve the *Individual*, others to distinguish what is *necessary*, *convenient*, and *pleasant*, from what is *dangerous*, *offensive*, or *destructive* to its Nature; some to pursue what is *good*, others to shun what is *evil*; some to enjoy those *goods*, and others to defend it against those *evils* that threaten or invade it: So that of all these infinitely numerous and diverse parts, not one can be wanting or defective, without some considerable damage to the whole.

*Divine.* How then is it conceivable that such an infinite number of different Animals, which are all so perfect in their kind, so amazingly curious in their composition, as that we with all our Reason can discern nothing in them that is either superfluous or defective, nothing in their *Figure* that is *irregular*, nothing in their *Position* that is *misplac'd*, nothing in their *Motion* that is *exorbitant*, should all of them be fram'd by their several *Plastick Seeds*, which are utterly *blind* and *Irrational*, without the immediate Conduct and Direction of an *All-wise* and *All-powerful Providence*?

L<sup>d</sup> B. Should we behold a confus'd heap of Earth, Stone, Iron, and Timber, without any visible Artificer near it, fall a polishing its own parts, fitting them to one another, and disposing them into order, according to the Rules of Architecture, and at length frame them all together, into the form of a most beautiful Palace; I fancy we should

should easily conclude, that some *Skilful Mind* were *invisibly* present there, and did work upon this senseless heap, and dispose its parts into this comely order.

*Divine.* Your Lordship has made a just comparison: And since in the compofure of any one Animal there is infinitely more Art than in the most beautiful Structure in the World, how can we imagine that the blind artless matter, of which it is compos'd, could ever frame it self into this admirable Form and Contexture, were not some *Great Mind invisibly present and assisting at the Composition of it?*

L<sup>d</sup> B. If we should behold a *dead Pencil* move without any visible Hand, and dip it self into various Colours, and draw but an exact Picture of a Man, we should doubtless conclude that some *Invisible Limner* did immediately manage and direct it.

*Divine.* But should we find this Picture, when it is drawn and finish'd, not only *live* and *move*, but *reason* and *discourse*, and exert all sorts of Animal and Human Operations, how could we imagine that the blind irrational Pencil form'd it of it self, without being manag'd and assisted by some Wise Superintending Mind?

*Physician.* And yet we may as well believe that all this was perform'd by a dead Pencil, as that any one Creature can be generated of it self, without the secret and invisible Operation of a *Divine Power and Providence.*

*Divine.* It would be endless to instance in all the wonderful Works of the Creation, in the wise Position of the Sun, Moon, and Earth, in order to the universal benefit of Mankind; in the formation of every Herb, and Plant, and Insect in the World,



World, which is altogether above the Power and understanding of any Man whatsoever; and, can *Matter* without Reason do more wonderful things than *Man* that hath Reason?

*Physician.* No certainly: But I have often admir'd to see Clouds drawn up out of the Salt Ocean, remain in view, and descend again in a very short time in sweet fresh Showers: Does not this also argue an Extraordinary Skill in Chymistry, and an immediate Operation of some Invisible Power?

*Divine.* No doubt of it.

*Physician.* But then, by what particular Art the Seminal Vertues of each particular Herb and Plant do so constantly and regularly concoct and elaborate the Juices of the Earth into their own specific Smells and Tasts, and *Figure* and *Colours*, is a Mystery that puzzles and confounds all our Philosophy.

*Divine.* Does it so? Then whence, I beseech you, proceeds this *curious inimitable Art*, which we with all our Reason can neither transcribe nor comprehend? Not from the things themselves sure; for, How can they have *Art*, who have no *Reason*? And therefore it must of necessity proceed from some Wise and Invisible Mind, that continually contrives and frames them.

*Physician.* But is it not strange to see *Irrational Beings*, that can neither apprehend for *what ends* they act, nor by *what means* they may best effect them, act with all the Insight and Care imaginable, in storing up Provisions against a time of Extremity, in framing their own Beds and Nests, and defending themselves and Young against approaching Dangers?

*Divine.*

*Divine.* The *Bee*, the *Ant*, the *Spider*, do in their kind act with as much Regularity and Art, as if they had fully weigh'd and consider'd, and perfectly understood the Reasons of them: But since it is evident they are acted by a *Reason* that is not their own, what other Reason can this be, than that of the Divine Mind, which governs and disposeth all things?

La B. 'Tis plain those Brutal Animals do not act by any Reason of their own, because whatsoever they do, they necessarily do, and cannot possibly do otherwise; for they never vary in their Operations, never try any new Experiments, but always proceed in the same road, and repeat the same things in the same method, which is a plain sign that they can't do otherwise, and consequently, that they act not from Reason, but Necessity: And therefore, since they are made and impell'd to act as they do, and yet do act so *rational*ly and *wisely*, that which *impells* them must needs be a *rational Mind*.

*Physician.* It must so; but 'tis also very wonderful to observe the admirable Harmony among things which yet have no kind of knowledge of one another, and therefore could not be contriv'd without the powerful Art and Direction of some very skilful Mind, that knew beforehand that *this* thing would perfectly fit *that*, and consequently had a perfect Idea of both. How exactly is every *Animal* fitted for its *Element*, and every *Element* for its *Animals*! The *Birds* are fitted with *Wings* to fly aloft in the *Air*, and the *Air* is fitted to bear them up, and to yield to the vibration of their *Wings*; the *Fishes* are fitted to swim in the *Water*, having *Finns*, which serve instead of *Oars*, to cut through and divide the Streams, and the *Waters* are



are fitted for the *Fish* to swim in, being a *soft* and *fluid* Substance, that is easily *cut* and *divided*. The like admirable Congruity there is between the Earth and the Earthly Animals.

L<sup>d</sup> B. And as every *Element* is fitted for the *motion* of its *Animals*, and every *Animal* to move in its *Element*, so every *Element* hath a *Food* that is proper to the *Appetites* of its *Animals*, and every *Animal* an *Appetite* that is proper to the *Food* of its *Element*. Thus *Horses* and *Cattle* feed and thrive as well on *Grass* and *Water*, as *Mendo* on *Flesh* and *Wine*.

*Divine*. And what would the *Eye* signifie if it were not for the *Light*, and of what use would *Light* be, if it were not for the *Eye*? And what would the *Faculties* of *Hearing* signifie without *Sound*, or what would any *melodious Sound* or *Speech* signifie, without an *Ear* exactly made to receive the *Impression*? And the same may be observ'd of the *Smelling* and *Tasting*: So that these *Objects* and *Faculties* are as perfectly fitted one to another as it was possible for *Art* to fit them. The like Congruity and *Art* may be observ'd in all other the *Works* of the *Creation*; and, How could all these be so exactly fitted together, but by an *Infinite Wise Mind*, that knew *beforehand* their fitness for one another?

L<sup>d</sup> B. Suppose you heard a *Musical Instrument* move its own *Strings* into an exquisite *Harmony*, and run long *Divisions* of curious and well proportion'd *Notes*, without the *Impulse* of any visible *Artist*, would you not conclude either that some invisible *Hand* did immediately touch and play upon its *Strings*, or that they were mov'd by some internal *Spring* and *Contrivance* of a *Musical Mind*?

*Divine*.

*Divine.* No doubt of it ; and therefore, How can we attend to the admirable Harmony of Nature, without believing that there is some great Harmonical Mind which tuned it at first, and still plays upon it by the immediate touch and impulse of its own invisible Hand?

L<sup>d</sup> A. Your Arguments are very plain ; and when we seriously consider them, we cannot but own the immediate Operation of a Divine Power and Providence.

*Lawyer.* But, my Lord, these things ought to be well consider'd indeed, for at this rate we must all believe that we live in the immediate sight and presence of the Almighty Creator, if He be always thus operating and acting amongst us.

L<sup>d</sup> B. What considerate Man can doubt it ? Does not the Scripture tell us, that *in him we live, and move, and have our being* : Shall he that made the Eye not see ; or he that made the Ear not hear ? Pray, good Sir, what is it that keeps our Blood in its due Circulation, as well when we are asleep as when we are awake, when the least stagnation thereof is present death ? What is it that preserves the Heart, the Liver, the Lungs, always labouring for our preservation ? Nay, ( If Galen the great Physician makes a right calculation ) what is it that preserves a Hundred thousand Motions and Operations within us, when we are in a dead sleep, and know nothing of the matter ? Or, why should not every Draught of Drink, and Meal of Flesh, put a check to those regular and nice Motions, stop up and choak those minute Passages into all the parts of the Body ? Or, at least, how comes this Food to be so curiously cook'd in the Stomach, and the healthy part thereof being separated with great Skill and Judgment from the unhealthy ?



*unhealthy?* How comes the same to be digested and turn'd into Chyle and Blood, and afterwards distributed in *several Shapes and figures into all the various parts of a Man's Body*, and there insensibly placed with admirable Art and Skill in its due proportion and order, to supply the continual waists and decays of every part thereof? What is it that converts the same Food from Chyle and Blood, into *Nerves, Sinews, and Veins, and into Flesh and Bones at the same time?* Is all this a Fancy, or a Dream? No certainly, *a Man of Glass, wherein these wonderful Operations might appear transparent, would be one of the most admirable and stupendious Sights in the whole World.* Nay, the Circulation of the Blood in the Fishes Tail, to be seen at the Sign of the *Archimedes on Ludgate-Hill*, is sufficient to raise the Soul of an Infidel to a devout adoration of an Almighty Power, and to baffle the greatest Pretender to Wit and Atheism. What! must every little thing we see in the World require so much Care, Conduct, and Power to manage and preserve it, and can the great and wonderful Works of Nature be preserv'd without any Care or Conduct at all? What a strange thing is this, that Men can possibly entertain so weak a Thought? When we see a Garden neglected, or a House uninhabited for a Year or two, how great an alteration will there be? how full of Cobwebs and Weeds, Nastiness and Filth, and how unfit for profit or use, till clean'd and dress'd again by Labour and Pains! And can we think that all this *glorious Fabrick of the World, and the infinite variety of Creatures* in the upper and lower Regions, are preserv'd in their original Splendour and Beauty, without any Power at all? No sure, this Truth, *that*  
the

*the World is preserv'd and govern'd by a Divine Power and Providence, is as evident to our Reason as Light is to our Eyes, but want of Consideration deprives us of the advantages of the most plain and obvious Reflections.*

*L<sup>d</sup> A.* But some Persons do object, that it doth not comport with the Majesty of God, to take notice of, or concern himself about the Affairs of this World.

*Divine.* This arises altogether for want of understanding the Nature of the Deity, whose glorious Attributes do directly prove the contrary; for, how could it be consistent with Infinite Wisdom, Infinite Power, and Infinite Goodness, to be present in every place where many wise, many good, and many powerful things are to be done, and yet do nothing at all?

*Physician.* The Glory of every Being consists in Action, and therefore the more it does, the more glorious it is; Rest and Idleness are the sure marks of Weakness and Imperfection.

*L<sup>d</sup> B.* And if it be greater and more majestick for any Being to employ and exercise its Powers, than to let them lie asleep, and make no use of them, why should it not be great and glorious to govern a World, to sit at the Helm of this floating Universe, and steer its Motions to their Ends with a steady and unerring Hand?

*Divine.* Is not God the Father of all this great family of Beings? How then can it be beneath his Majesty to take care of his own Offspring, to preserve and govern what he thought fit to create?

*L<sup>d</sup> A.* But others again do object, That it doth not consist with the Ease and Happiness of God, to govern such a numerous company of Animals, and other Beings as are in this World.



*Divine.* Alas poor Creatures! they are so im-  
mergd in Sence, that they have not the least un-  
derstanding of the Divine Essence and Nature: for  
God does not act in the World, as Bodies move  
Bodies, by *thrusting* and *pressure*, but as Souls  
move Bodies, by *thought* and *will*; and if it be no  
labour to our Souls to *think* and *will*, and there-  
withal to move our Body, why should we think  
it *any Labour to God by the same Operations to move*  
*the World.*

*Physician.* Suppose our Souls were cloath'd with  
a Body as large as the whole Universe, and were  
but *vitally present* with every part of it, as it now  
is with our human Bodies, there can be no doubt  
but it would move it all with as much ease, and  
command it every way with as much freedom as it  
now doth the lesser Body in which it resides; *How*  
*then can it be difficult for God Almighty to move*  
*and govern all things in this World, who, as an Uni-*  
*versal Soul, is vitally present in all places.*

L<sup>d</sup> B. A Being that is Infinite in Knowledge,  
in Wisdom, and in Power, can with much more  
ease govern all the Affairs of this World, than a  
*man* can do any *one thing* whatsoever, because  
there is a greater disproportion between all *Finite*  
things and an *Infinite Being*, than between *One* and  
*One.*

*Divine.* But since the *Natural End* of all Pow-  
er is to *Act*, of *Wisdom* to *contrive*, and of *Good-*  
*ness* to *do good*, certainly an infinite *powerful, wise,*  
and *good Being*, who acts without any Labour, by  
*Thought* and *Will*, must take greater delight in  
governing many things, than in governing few;  
since it is more agreeable to the tendency of his  
Nature.

*Physician.*

*Physician.* It is agreed by all Men, that the Deity, or *First Cause of all things*, must be present in all places, but that he should be *vitally* and yet *unactively* present among a world of Beings; that He should live in this wide University of things, and in every part of it, and yet take no more notice of, have no more influence upon it, than if he were a *dead and senceless Idol*, is altogether inconceivable.

L<sup>d</sup> B. We may as well imagine a *Sun* in the Universe without *heat* or *light*, as a *Living God* surrounding and penetrating all things, without ever exerting his active Powers, or shedding forth his *Vital Influence* upon them.

*Divine.* Where-ever Life is, it will operate; and therefore since God, who is all life and activity, is *every where*, he must operate *every where*; and if he operate *every where*, that Operation is an *Universal Providence*.

L<sup>d</sup> B. All Christians, and others, that are not professed Atheists, do pray to their God, but to what purpose, if he be not present? Or to what purpose, if he be, and do not act or concern himself in the World? So that the general Custom of Prayer proves the general Sence of all Mankind to allow a Divine Providence.

*Divine.* Upon the whole matter it is very plain, that they that deny God's Providence over all his Works, do deny his Attributes and Perfections, and consequently his very Being: For what doth that *Wisdom* signifie that contrives Nothing? or that *Power* which doth Nothing? or that *Goodness* which is good for Nothing? or that *Justice* which distributes Nothing? or even that Deity which either hath no *Wisdom*, *Power*, *Goodness*, or *Justice*, or which is the same thing, makes no manner



of use of them? This Objection then arises only from such weak Capacities as judge God to be like themselves, *poor, impotent, and lazy Creatures.*

L<sup>d</sup> A. I have diligently attended all your Arguments, to prove that God Almighty did not only create the World, and decree, that the same should continue in that order that we now behold, but that he is vitally present in all places, and doth continually exert his Almighty Power in the formation of all the several Species of Beings, and in the preservation of all the regular motions of the Sun, Moon, and Stars, of the ebbing and flowing of the Sea, and even of all the internal Motions and Operations within our very Bodies, as well when we are asleep as when we are awake; and I confess I am entirely convinc'd, and do return you hearty thanks for the same. But there is one thing still sticks with me, and that is, how the immediate Operation of a Divine Providence is consistent with all the Sin and Wickedness in the World.

L<sup>d</sup> B. My Lord, this is very easily answer'd; for since God Almighty in his Infinite Wisdom thought fit to make several sorts of Creatures, and amongst the rest to *make Man a free Agent* to do *Good or Evil* at his own election, it follows of course that his Natural Powers must be preserv'd, whether he applies them to good or to evil purposes; or else whenever Man chuses to do Evil, he must immediately be annihilated.

Physician. 'Tis very true; for it hath been already demonstrated, that God upholds all things in being, and that *Annihilation* is not an *Act*, but a *Cessation* of Power; and therefore if God did withdraw his *Creative Power*, even the Devils them-

themselves, and all the damn'd in Hell, would be annihilated; which is contrary to the eternal Decree of Heaven, and would dethrone the Almighty of the glorious Attribute of his Justice, and the essential Rectitude of his Nature. But if the Immorality of the Devils and the Damn'd in Hell is preserv'd by the Co-operation of the Divine Power, why should we admire at the preservation of the Faculties of Evil Men?

La B. No *Will* can be *essentially good*, so as that it is not possible to chuse any Evil but that which is guided by an *Infallible Mind*; and therefore either Man must be guided by the necessary Impulse of such an *Omniscient Mind*, or else he must be permitted to do Evil as well as Good; And since it was not inconsistent with the Divine Goodness to create free Agents, why should it be thought unreasonable to permit them to act as such? for to preserve their Natures, and actuate their Natural Powers, is no more a cause of Sin, than it was to make them. We are here in a state of *Trial and Probation*, in order to eternal Happiness or eternal Misery; and if we sin, we have time to repent; but if God should withdraw his supporting Power from us, when we sin, we should have no time to repent, but should be immediately reduc'd to our *Original Nothing*.

*Divine.* Your Lordship observes very well, this present state of Life is a *Field of Combat* between our *Sense* and our *Reason*, our *Brutal* and *Angelical Nature*. We are the *Church Militant* here on Earth, and if we *fight the good fight*, and persevere to the end, we shall at last be made Members of the *Church Triumphant in Heaven*; but if there were no *Free will*, no *liberty to commit Sin*, there would be no *Enemy* to conquer;



and if *no Conquest*, there would be *no Reward*, no *Crown of Glory*.

*Lawyer.* You have made a considerable progress in this great Dispute concerning a Divine Power and Providence immediately operating in this World, but there is an Objection that naturally occurs to me, which is not yet answer'd, and that is, *the unequal division of the good and evil things of this World*; I see no distinction between good and bad Men, but all things happen alike to all, and many times it fares worst with the best, and best with the worst of Men: How can this be consistent with the *Infinite Wisdom* and *Goodness* of a Divine Being, that you suppose to be present in all places, and sitting at the Helm of this floating Universe?

*Divine.* This Objection may be very natural to one of your Profession, who are used to a strict distribution of Rewards and Punishments in this World, but to one of mine it is of no weight at all, because we know that this World is not appointed as a *Place of Rewards and Punishments*, but as a *place of Trial and Probation*, in order to a just distribution of Rewards and Punishments in the next. God knows the Secrets of mens Thoughts, and the Distempers of the Mind, and what Physick is most proper to administer to a good man, to cure a secret Malady that may obstruct his future Health and Happiness to all Eternity.

And as to Bad Men, who wilfully persevere in their Sins, and rebel against Him, the more they enjoy from his Bounty here, the more reason there will be at the Day of Judgment for their *Condemnation* and *Punishment*.

L<sup>d</sup> B. If Good men were always rewarded, and Bad men always punish'd in this World, then  
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this Life would be so far from being a *state of Probation and Trial*, that it would be the *Heaven* of one, and the *Hell* of the other; which is directly contrary to the Intent of their Creation.

*Physician.* What Charity would it be for a covetous man to lend his Money upon assurance of Twenty per Cent. or what Loyalty for a Traytor to discover his Conspirators within sight of a Rack? And just as little Vertue there would be in any man that did Good out of a prospect of an immediate Reward, or out of fear of an immediate Punishment.

L<sup>d</sup> B. Faith and Obedience are therefore Virtues, because we believe and obey without Force and against Temptations: But should Providence be always crowning the Righteous, and dragging Offenders to Execution, it would soon determine our Liberty and Free-will, and leave no room for the exercise of our Faith and Virtue.

*Physician.* But although Prosperity and Adversity are not so equally distributed in this World as in the next, yet we may observe, that Good Men do generally fare better, even in this Life, than the Bad; which would still be more evident, if we could distinguish between a Sincere Christian and a Hypocrite; for it is a very rare thing for a Good Man, that is honest and industrious, and depends upon God for a Blessing, to be reduc'd to extrem Necessity.

L<sup>d</sup> B. It is so very rare, that holy David declares, that in all his life-time he could not produce one Instance of it.

*Divine.* But a Good Man, in any condition is far more happy than the most gay and prosperous Sinner, whose outward Glory and Greatness is usually Nothing but the gaudy Cover of a Tragical



Inside, of a *Mind* that is *tortur'd* with *Pride* and *Envy*, with *boundless Hopes*, *insatiable Desires*, and *horrible Reflections*, that *dash* and *imbitter* all his *Enjoyments*; while the *Good Man*, under his mean and simple *Outside*, carries a *great and happy Soul*, a *contented Mind*, a *cheerful Heart*, and a *calm Conscience*, which mightily *sweeten* all his *little Enjoyments*, and makes his *homely Morsel* out-relish the most *studied Luxuries*.

L<sup>d</sup> B. *Necessity* and *Greatness* are the only unfortunate states of *Human Life*; For as *Poverty* is attended with *Want*, so *Greatness* is attended with *Hurry* and *Tumult*, *impal'd* with *Cares*, and *imprison'd* with *Pomp* and *tedious Ceremony*; but a *moderate Fortune* includes all that is *truly desirable* in both *Extreams*, without *partaking* of the *Miseries* of either; and in this condition there are generally more *good* than *bad* to be found.

*Divine*. But what if God thinks fit to *serve* his *own Glory*, and the *great Ends* of *Religion*, to *exchange* with *Good Men* *Spiritual* for *Temporal*, and *Heavenly* for *Earthly Enjoyments*? The greater the *Afflictions*, the greater are the *Temptations*; and the greater the *Temptations*, the greater is the *Difficulty* to conquer; and the greater the *Conquest*, the greater is the *Reward* in the next *World*.

L<sup>d</sup> B. But how often do we see, even in this *World*, that the *Good man's Adversity* was a *Blessing*, and the *Bad man's Prosperity* a *Curse*? The *Riches* of the *Good man* may be *lessen'd*, but his *Virtues* are *improv'd* by it; his *Body* may be *impair'd*, but his *Mind* is grown *sound* and *hale*; and what he hath *lost* in *Health*, or *Wealth*, or *Pleasure*, or *Honour*, he hath *gain'd* with *vast advantage* in *Wisdom* and *Goodness*, in *Tranquility* of *Mind*.

*Mind and Self-enjoyment*, all which are Preparations for a happy Eternity. But the Prosperity of a Bad man thrivels him into covetous Miserableness, or melts him into Luxury; and whereas it found him poor and well, it leaves him poor and diseas'd, and only took him up from the Plow and sets him down at the Hospital.

*Divine.* Afflictions are evident Tokens of God's Kindness to call us to Repentance and Amendment; for if the Almighty should entirely forsake us, what could deliver us from his Wrath, and save us from present Death and eternal Destruction? *It was well for me*, says good David, *that I was afflicted, for before I was afflicted I went astray; but now I have kept thy commandments*, Psal. 119. 67. But on the contrary, *When the wicked spring as the grass, and when all the workers of iniquity do flourish: then it is that they shall be destroyed for ever*, Psal. 92. 7.

*Physician.* The Providence of God from the first to the last, is all but one continued Plot or Design, like that of a well-contriv'd Comedy, which at first is very obscure and intricate, so that by what is past or present, there is no guessing at the Conclusion: for all through their intermediate Acts, Virtue and Honour, fight their way through Difficulties and Disappointments, and sometimes the Hero acts a sad, and sometimes the Villain a prosperous part, at which the unskilful Spectator grieves, and is ready to damn the Poet for distributing such unequal Fates: But then in the fifth and last Act, all the cross Accidents clear up, and issue in a fair conclusion; and in the close of all, the Hero is crown'd, and the Villain is hiss'd off the Stage.

*Divine.*



*Divine.* You have made a very just comparison, and if Men would but have the patience to stay till Providence hath fulfill'd its whole design, and clos'd up all its *mighty Scenes*, in the general Judgment of the World, we shall then see all these *Inequalities* set right, and the Fates of good and bad men determin'd by a most just Award: But for us to quarrel at Providence now, who are yet got no farther than perhaps the middle of the great Design, and to find fault with its procedure, for crossing the Good, and prospering the Bad, is rudely to overturn the Stage before the entrance into the Fifth Act, and to hiss off the Almighty Contriver, for not compleating his Design before he is arriv'd to the Conclusion.

*Lawyer.* You have really clear'd this Difficulty in few words, and have put me in mind of the Parable of the Tares growing up amongst the Wheat, which doth plainly demonstrate the same thing; for both are suffer'd to grow till the Harvest, and then the Wheat (or Good men) are gather'd into the Barn (of Celestial Joy) but the Tares (or Wicked) are burnt up with unquenchable Fire.

*Merchant.* I have with great satisfaction observ'd your Lordships and all these Gentlemens Answers to the several Objections against the Invisible Operation of a Divine Power and Providence in this World, and must own, that I am not able to deny the force of them; but there is one thing that falls naturally in my way, who am a Traveller, and sticks mightily with me, and that is, How it can be consistent with a just and good Providence that so great a part of Mankind should be left utterly destitute of the Light of the Gospel, and the means of attaining everlasting Happiness.

*Divine.*

*Divine.* This can be no Objection, unless we could certainly know how God will dispose of them in the other World; for whatever Hardships they suffer here, Providence (if it pleases) can abundantly recompence them in the World to come: And therefore, since we have no certain Revelation in the case, we ought to suspend our Judgments till the Event hath determin'd it, and not renounce those things that are plain and evident, because there are other things that we cannot understand.

L<sup>d</sup> B. How do we know but that it may please God to extend their *Trial* and *Probation* beyond the time that is allow'd to us Christians? I think there are some learned Divines of that Opinion, and not without some reason.

*Physician.* There is a learned Author, Dr. Staynoe, who observes from the *Revelations*, Chap. 20. Vers. 4, 5, 6, 7. that there will be a first and second Resurrection, and that they who have been Martyrs for Jesus and for the Word of God, &c. (by which is understood all the Faithful in Christ) shall have part in the first Resurrection, and reign with Christ a Thousand Years before any of the rest of Mankind shall be rais'd; and that they who never had a Revelation of the Gospel in this Life, shall have part in the second Resurrection, and that Jesus Christ shall then be made known to them, and they put upon the same *Trial* and *Probation* as other Christians are now, before they be call'd to Judgment; which he presses with many Arguments, from these words, *And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast, &c. and they liv'd and reign'd with Christ a thousand years:*

*This*

*Divine*



*This is the first Resurrection — but the rest of the dead lived not again till the thousand years were finished, and then Satan shall be loosed out of prison, and shall go out to deceive the Nations which are in the four quarters of the Earth. And who can they be, but those who having not had the Gospel made known to them before, are then put upon their Trial and Probation? For the Scripture is exprefs, that there is no other Name under Heaven, but that of Jesus Christ, given to Men, whereby they must be saved; and consequently, that some time or other Jesus Christ shall be made known to all men; and Satan will be let loose, to tempt them not to believe in their Blessed Saviour; which implies, that some will believe and some not: And if this Tryal be not made before the first Resurrection, it is not impossible but it may be done upon the second. But for farther satisfaction, your Lordship is referr'd to the learned Author, at the end of his Book entituled, *Salvation by Jesus Christ alone*, &c.*

La B. Other Divines say, that the Infidel World have the *Law of Nature* to direct them, by which alone they will be try'd; and having less advantages (no doubt) but *less degrees of Good* will be accepted of those that do well, and *less degrees of Punishment* of all those that do ill; for that Saying, *Luk. 22. 48. To whomsoever much is given, of him much shall be requir'd; necessarily implies, that to whomsoever less is given, of him less shall be requir'd*; and it shall be more tolerable for *Sodom* and *Gomarrab* in the last day, than for those who persist in their Unbelief and Disobedience, in despite of the gracious Proposals of the Gospel; and to those that make any tolerable Improvements of the Light of Nature, God Almighty, of

his Infinite Goodness, may (for ought we know) at some time or other before the Day of Judgment, discover to them the *Light of the Gospel*, and if they make good use of it, *reward them accordingly*: But however it will be, this is *certain and evident to common Reason*, that there must be an essential *Rectitude in the Deity*, or *First Cause of all things*, and consequently an exact distribution of Justice and Mercy at the Day of Judgment, tho' for the *exercise of our Faith and Obedience*, for our greater Tryal and Probation, many things are not explain'd to us in this World, which will be very plain and evident in the next.

*Merchant.* That which hath misguided me in this particular was, the strict application of the Law and Doctrine of the Gospel to those who never heard of it: But when I consider that no Law can be binding to any but those to whom it is proclaim'd, I confess, I cannot see any necessity that the immediate Judgment after Death should be the same upon others as it will be upon Christians: for they having the *Light of the Gospel*, must stand and fall by that Law; but others, who never had that Law promulg'd to them, may, for ought I know, be under another Dispensation, tho' yet unknown to us.

*Divine.* The Promise of a *Messiah* was made known both to *Jew* and *Gentile*, but neither of them had such an explicate Faith as is requir'd in us *Christians*, and yet there is no reason to doubt but (if the *Jew* liv'd well, according to the Law of *Moses*, and the *Gentile* according to the Law of Nature) both shall be saved, by the Infinite Merits and Mediation of the *Bless'd Messiah*, or Saviour of all the World.



## II.

L<sup>d</sup> A. We all now seem to be convinc'd of the immediate Presence and Operation of a Divine Power and Providence in the World; but my Lord B. would be surpriz'd if I should relate what an odd kind of Thought just now comes into my Head.

L<sup>d</sup> B. Pray, my Lord, what is it? Your Lordship may be free with us.

L<sup>d</sup> A. I was really thinking of some fair Ladies that your Lordship knows very well, *who are Women of great Natural Parts and Beauty*, and I was wishing that they had heard this day's Discourse; for if they could be made sensible, that whilst they are laying on their *Paint*, daubing their natural Beauty with *nasty Colours*, spending their precious Time in idle and impertinent Visits, and in beautifying the *Outside*, that *at the very same time* an *Almighty and Invisible Power* (who first gave them their Being) *was secretly working and performing such innumerable Operations and Motions within* for the support of the *main Fabrick of the Body*, and that the least withdrawing of His Infinite Goodness from them, tho' but for a moment would overthrow the *beautiful Frame, Picture* and *all*, and cast them down to Eternal Misery: *What an Alteration would such a Thought make!*

L<sup>d</sup> B. Without doubt it would change the Scene of Thoughts very much: But, my Lord, 'tis not to be admir'd that *Women* (the weaker Vessels) should be guilty of so many *Vanities* and *Failings* when they see the *Men* (who are the *Head*, and appointed for the Protection and Safeguard of that Fair Sex) lead the way before them; *Example*  
always

always prevails above Precept: If Men did but consider this plain Truth, and in whose *Eternal Presence* and *All seeing Eye* they acted all their *Notorious Vanities, Vices, and Immoralities*, it might indeed be a means to work a Reformation in them, and consequently in the other Sex also; and if *Virtue were esteem'd by Men more than Beauty, the Ornament of the Soul more than that of the Body*, Women would then as much strive to outshine each other in *Virtue and Humility*, as they do now in *Vanity and Dress*.

L<sup>d</sup> A. That might be indeed; but yet some Women don't consider, that *few Men, though ever so debauch'd themselves, love Vice in others*, especially in the *Fair Sex*: They may indeed seem to love their Persons for a time, to gratifie their Lusts, or other Natural Desires, but they never have any true Love or Friendship for debauch'd Women; nay, their pretended Love generally turns at last to the greatest Hatred and Aversion.. — But a *Virtuous Woman is the Delight of Mankind, the Honour of her Family, and the Glory of the whole Creation*.

L<sup>d</sup> B. No man but he that hath tasted of that Happiness, can ever conceive the Joy and Satisfaction that a virtuous and loving Couple enjoy; that state of Life is a true *Type and Emblem* of the heavenly Marriage, of that entire *Love and Union* that is between our *blessed Saviour* and his *Church*.

Divine. It is so indeed; But who could ever expect to hear this Discourse from Persons of your Lordships Rank and Quality? O, what a vast deal of good may one such Patron of Virtue and Religion do in the World!

Physician. I dare say some Gentlemen in the World would be more affected with this Discourse from



from their Lordships, than with all the Sermons they have ever heard from the Pulpit.

*Lawyer.* Truly, Sir, you may be in the right of it; for Divines being under an Obligation to give us good Documents, we are not apt to be so much affected with what comes from them, as from Laymen, and men of great Quality, which carries with it a kind of Authority from the Person, and hath generally a greater influence on the Minds of men.

*L<sup>d</sup> B.* I conceive that it is the part of a wise man to hearken to the *Truth*, let it come from whom it will; and if you, Sir, did consider that *those learnrd and pious Gentlemen* are appointed by a *Divine Authority* to instruct us in the Doctrine of *Truth and True Happiness*, you would easily agree, that *we ought to give much more attention to them than to any other.*

*Lawyer.* I only speak in general; for as to my own opinion, I have the greatest Respect for that reverend Order, and shall be very willing to be inform'd by them; and therefore I desire that this worthy Divine will be pleas'd to give us a more particular account *how, and in what manner the World is govern'd and influenc'd by a Divine Providence.*

*Divine.* God does not only preserve the Frame of Nature, and the Natural Powers of all Beings, but he also directs and governs them as he thinks fit, to answer the ends of his Providence, *He rewards or punishes men by a wholsom or pestilential Air, by fruitful or barren Seasons, and he hinders or promotes their Designs by Winds or Weather, and makes Nature give Laws to Men, and set bounds to their Passions and Intrigues, to overthrow the most powerful Fleets and Armies, to*  
defeat

defeat the wisest Councils, and to arbitrate the Differences and the Fate of Men and Kingdoms: Fire and Hail, Snow and Vapour, and stormy Wind fulfil his Word: Sometimes he shuts up the Heavens, that it shall not rain; at other times, He calls to the Clouds, that abundance of Water may cover the Earth; He gives the former and the latter Rain in its season, and preserveth to us the appointed weeks of Harvest; And, in short, there is nothing, how casual soever they appear to us, but is foreseen and order'd by God: The Lot is cast into the Lap, but the whole disposing thereof is of the Lord. The Story of Joseph's coming into favour with the King of Egypt, and the Israelites going down to him there, seem'd all accidental, but was really appointed by God to fulfil what he had told Abraham; Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years, Gen. 15. 13. And this is the great Security of our Lives amidst all the Uncertainties of Fortune, That Chance it self cannot hurt us without a Divine Commission.

La B. When the Lives and Fortunes of Men, the Fate of Kingdoms and Empires, the Successes of War, the Changes of Governments, are so often determin'd and brought about by the most visible Accidents, when Chance defeats the wisest Councils and the greatest Power, when Good men are rewarded, and the Church of God preserv'd by appearing Chances, when Bad men are punish'd by Chance, and the very Chance whereby they are punish'd carries the Marks of their Sins upon it; how can any man think, but that Changes and revolutions, the Rewards and Punishments of

D

Chance



*Chance and Accident, are all as wisely done, as if there had been nothing of Chance or Accident in it?*

*Divine.* This is a sure Foundation of Faith and Trust in God, how calamitous and desperate soever our external condition seems to be, That God never wants means to help, that He has a thousand unseen ways, a whole Army of Accidents and unexpected Events at Command, to disappoint such Designs, which no visible Art or Power can disappoint, and to save those whom no visible Power can save.

*Physician.* And this is an undeniable Reason for our Religious Adoration and Dependance on God, that we have no Security but in his Protection; for we can never provide against Chance, which is solely in God's hands, and which no humane policy can withstand.

L<sup>d</sup> B. You observe very well, and this may also teach the rich, the great, the powerful, to have an Awe and Veneration for the Supreme Governour of all the Universe, who can with so much ease pull down the mighty from their seat, and exalt the humble and meek.

L<sup>d</sup> A. I confess it seems very reasonable to believe that God does govern all natural Causes, and direct their Influences as he thinks fit; but I can't understand how God can exercise such an absolute Government over Mankind, who are free Agents, without destroying the Liberty and Freedom of their Wills.

*Divine.*

Divine. This difficulty will be easily remov'd, if we distinguish between God's government of men as reasonable Creatures and free Agents, and his government of them as the Instruments of Providence: for tho' God has made Man a free Agent, yet we must not think that He has made such a free Agent as he himself cannot govern, for that would be to dethrone himself, and confound his Government.

Man hath a free liberty of chusing Good or Evil at his own election, and he shall be answerable for no Act but what proceeds from his own Free-will; but yet this does not hinder, but that God may sometimes (to answer the great Ends of Providence) turn mens Hearts by a strong impression of Thoughts, chain up their Passions, and alter their Councils.

L<sup>d</sup> B. No doubt of it; and this shews the difference between the Government of Grace, and the Government of Providence; the first hath relation to Virtue and Vice, and admits of no greater influence than is consistent with Free-will: But in the Government of Providence, respecting the external Happiness or Misery of Men or Nations, God may use what Instruments he pleases to accomplish his own wise Councils.

Physician. This is certain, that God makes no men good or bad by an irresistible Power, for Virtue and Vice depends upon their own Free-will, but yet upon extraordinary occasions, when He sees fit, the Absolute Sovereign of the World may as it were press those men to his Service who would not comply upon choice; and this does not make them good or bad men, but



only makes them the *Instruments of Providence*.

*Divine.* But God knowing the Thoughts of all men, doth oftentimes so order the matter, that the Evil which men chuse to do shall be so apply'd, as to answer the Ends of his Providence. So, if a wicked profligate Wretch resolves to kill the next Man he meets, an *Infinite Knowledge* may so contrive it, that *the person that God intends to punish, shall be the man that first falls into his hands.*

God does not govern the World by an Immediate and Miraculous Power, but he governs *Men by Men*, and makes them help and defend, reward and punish one another; and therefore there is no other ordinary way of punishing *bad men* for secret Sins, but by the Wickedness of others, whereby *bad men* become Ministers and Executioners of a *Divine Vengeance* upon each other; which is one great end God serves by the Sins of Men.

L<sup>d</sup> B. I am sure it is a great Happiness to Mankind that God has the Government of *bad men*, that they cannot do so much hurt as they would, and that the *Mischief* God permits them to do, is directed to fall on such Persons as either want Correction, or deserve Punishment; and sometimes he turns the Evil upon their own Heads. Thus, Psal. 9. 15. *The Ungodly are sunk down in the pit that they made, in the net which they hid is their own foot taken: The Lord is known by the judgment which he executeth; the wicked is snared in the works of his own hand.*

*Divine.*

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*Divine.* And it is the *great Glory* of Providence to bring *Good out of Evil*, and therefore we are not to admire when we see *glorious and admirable Designs* are brought to pass by the *Sins of Men*, since without a *Judas*, a *Pontius Pilate*, and a *barbarous and unjust Crucifixion*, the *glorious Salvation of Mankind* had never been accomplish'd.

L<sup>d</sup> A. I cannot but acknowledge all that hath been said to have great Reason and Weight in it; and this distinction between governing Men as *free Agents*, and governing Men as the *Instruments of Providence*, does really answer my Objection; for Men in their own *private and natural Capacities*, I perceive are left to their own *Free will*, and rewarded and punish'd according as they deserve; but in respect of the *rest of Mankind*, and the *Order and End of Providence*, they are under the Restraint and Government of a *Divine and Invisible Power*; which seems but *reasonable*, and indeed *absolutely necessary*, to *preserve the World* from Disorder and Confusion: and therefore this Doctrin seems to be very becoming an Infinite Wisdom, and is a great Encouragement to Good Men, and a great Check and Terrour to the Bad. But I am still in the dark, and could never understand by any means, how this Restraint is perform'd; how it is that *Man*, who is a *free Agent*, and finds in himself (as he apprehends) an *absolute Liberty* to *act as he thinks fit*, to do *Good or Evil* at his own free election and choice, is yet in any case directed or govern'd by a *Divine Power and Providence*, when it is plain that he himself, as a *Natural Man*, knows nothing of the matter, but acts in



all appearance according to his own Free-will and Pleasure, without any particular Notice of a Divine Influence.

*Divine.* This is the *Glory and Excellency of his Government*, that He doth not govern *like Men*, by outward and visible *strength and force*, which would by no means be consistent with a *state of Tryal and Probation*, and would immediately destroy all *Virtue*, and all just cause of *Rewards and Punishments*, which do depend upon *Free-will and Choice*; but His Government is in such a secret and invisible manner, as becomes an Infinite Wise Being, and is consistent with all his Designs in making this World, and particularly in *making Man a free Agent*.

*Physician.* God Almighty hath thought fit to *hide his divine Power and Operations in this World under ordinary and natural means and methods*, in order to exercise our *Faith*, which consists in *serving God without seeing him in a sensible manner*, and which a constant visible appearance of his Power would totally destroy: So that as it is necessary on one side that God should have the absolute Government of the World, lest the same should be put in disorder and confusion; so it is necessary on the other, that His Government should be by *invisible*, and not by *visible* means, in order to exercise our Faith and Virtue, and that God may be glorified both *in his Justice* and *in his Mercy*; for by his *Justice* He is to suffer the *Wicked and Rebellious Sinner* to continue in the dark, and by His *Mercy* He is to keep the *Godly* privately from Vanity by this wholesome Obscurity; for tho' He does indeed bestow the things of this World promiscuously on the Good and Bad, yet the things

*of the other World are only bestow'd on the Good who seek and desire them.*

*Divine.* All the Works of the Creation have (as it were) two Handles; God Almighty offers to us the *right*, and the Devil offers us the *wrong Handle*: God preaches to us by all his Creatures, and by all the Faculties of Soul and Body, to *remember our Creator, to adore Him for his Excellency and Goodness, to imitate his Divine Purity and Perfections*, and so to qualify our selves for Eternal Happiness: The Devil insinuates to us the direct contrary, to use them to *Excess*, to enjoy the *Pomps and Vanities* of this wicked World, to *corrupt* our Senses and our Understanding by the *abuse* of them, and not to afford our selves the least time to recollect and consider from whence we receive all the Blessings of this Life, and thereby to secure us to himself in Eternal Misery. But the *Good man takes all things by the right Handle*; he observes the use we ought to make of all Creatures, and all our Faculties, to be *sav'd*, and the use the Devil makes of them to our ruine: And on the contrary, the *Wicked man*, that refuses to hearken to the Suggestions of his Conscience, doth not discern these things, but *takes all things in the wrong sence*, and believes that he is born into this World only to *eat and to drink, to enjoy carnal Pleasures, gratifie his sensual Lusts*, and at last *to die like a Beast*.

Now, in all this, there is room for men to exercise their Faith, and use their Free will; but if God did shew himself in this World by any *visible and outward Government of his Creatures*, there could be no such thing as a *right or wrong Handle*, nor as a *Good or Bad man in the World*; for it



would be morally impossible for Men not to believe what they saw with their Corporal Eyes, and as impossible for Men in their Senses to sin in such a case, as it is now to see a Man put *his Arm into the Fire*, and hold it *patiently till it is burnt*; and therefore no Man in that case could be esteem'd *virtuous or vicious*, or to deserve *Rewards or Punishments*, because all their Actions would be done out of *Necessity, and not out of Choice*.

Lawyer. If God hides his Divine Power in his Creatures, this is sufficient to teach us, when we see any unusual Occurrence in the World, to consider, that an Infinite Wise Being can do many things, the reason of which a poor Finite Being cannot possibly comprehend; but yet thus much we may plainly understand, That this World being a *place of Trial and Probation*, all this may be ordain'd to exercise our Faith, and therefore we ought not to lose a Certainty for an Uncertainty, nor to grow *Scepticks*, and doubt things that are most evident, because we are not infinite in Knowledge, to comprehend all things.

La B. The very being of our Saviour in the World, is a glorious Instance that *God thinks fit to hide himself in his Creatures*; for if God had appear'd *in the Glory of the Deity*, or even of a *Monarch on Earth*, and exercis'd a Temporal Power amongst men, the Wicked would not have despis'd and rejected him; but He thought fit to *hide himself in the Infirmities of the Flesh, in the meanness, poverty, and sufferings of our Saviour*, whereby he became a *Stumbling-block* to the Wicked, and a *Light and Saviour* to all those that earnestly desir'd to please their Creator.

*Divine.* Your Lordship has made a noble Observation, and that which puts me in mind of another Instance of the like nature; for it may also be observ'd, that *God hides his Divine Operations from the World by the Infirmities and Failings of all Religious men*, which is also a *Stumbling-block to the Wicked*, but an exercise of Faith both to themselves and all the Godly: But God respects the *Sincerity of the Heart*, and declares, that *if the Righteous fall seven times a day, yet he will lift them up again*: but the very *Prayers of the Wicked are an abomination*. And the short reason of this distinction is, because God knows that the former *do love him, and desire to please him, and the other do not*.

L<sup>d</sup> B. You have mention'd a very remarkable Instance; for I don't know any thing that gives a greater offence in the World at this day, than the Failings of some *Great and Good men*.

*Divine.* All Good men have in their Hearts a sincere disposition to love and follow every known Truth, but they know not equally all Truths, neither are they equally affected to all those they know; God gives them different Capacities and Inclinations, according to the Designs he hath upon them, and by giving them an ardent love for certain Truths by which He will sanctifie them, he suffers sometimes that, in respect of others, they remain in some kind of Obscurity and want of Judgment, which comes not from the Corruption of their Hearts, but from this, That God hath left them in Blindness in those Particulars, both to exercise their own Humility and the Faith of others.

*Divine.*

*Physician.*



*Physician.* If *Good men* were without their several and respective Failings, they would be perfect in this World, and anticipate that Perfection they are to receive in the next.

*L<sup>d</sup> B.* Such a state of *Perfection* in this World would be almost as great a demonstration of a Deity, and of a future state, as the Sight of *Heaven* and *Hell*, which is inconsistent with a *Life of Faith*, with a state of *Tryal* and *Probation*, and of *fighting the good Fight*, to the end of our lives.

*Divine.* If we say that we have no Sin, we deceive our selves, and the truth is not in us; but if we forgive others as we desire to be forgiven our selves, if we love God sincerely, and confess our Sins to him, he is faithful and just to forgive us our Sins, and (through the Merits of an Infinite Mediation) to cleanse us from all Unrighteousness. But to return: All these things do plainly demonstrate, that God hath decreed from all Eternity to hide his divine Operations by common and ordinary means, in order to a secret and invisible government of the World.

*L<sup>d</sup> A.* I plainly observe from what hath been said, that there is very good reason why God should govern the World in a secret and invisible manner, in order to exercise our Faith, but still I am in the dark how that can be done, I have no Notion of it; and tho' it may not be possible to understand all the secret ways and means of the Divine Operation, yet I should be glad to hear of any one of those methods that are generally us'd in the governing of free Agents.

*Divine.*

Divine. Tho' the Proceedings of the *Almighty* are unsearchable, and his ways past finding out, yet I will venture to name one way of governing free Agents, and that is by suggestion of Thought. The Scripture tells us, that the hearts of Kings are in the hands of the Lord, and as Rivers of Water, he turneth them whithersoever he will. And altho' for the good of Nations and Kingdoms, the Minds of Princes may be oftner influenc'd and guided by a Divine Providence than the Thoughts of common Men, yet there can be no doubt but the Hearts of all men are in the hands of the Lord, and he turneth them as he sees good, to answer the Ends of his Providence. Thus the Wise-man tells us, A man's heart deviseth his ways, but the Lord directeth his steps, Prov. 16. 9. And again, Prov. 19. 21. There are many devices in a man's heart, nevertheless the counsel of the Lord that shall stand. And Prov. 16. 7. When a man's ways please the Lord, he maketh even his enemies to be at peace with him. By all which, and many other Texts of Scripture, it evidently appears, that altho' all men, in relation to themselves alone, have an absolute liberty of exercising their free-will, and of chusing Good or Evil, without the least Restraint that is inconsistent with their Nature, as free Agents; yet when God's Providence is concern'd in the Event, he hath an absolute government of the Hearts and Actions of Men, by suggesting such Thoughts as he knows will prevail upon them.

Physician. No doubt of it: And what can be more agreeable to an Infinite Spirit than to govern the great World, as the Spirit of Man governs his



his little one ( the *Body* ) by *Thought* and *Will*, in an *invisible* and *spiritual* manner, and not by forcing rational Agents by any outward *Strength* or *Impulse*, but by *suggesting such Thoughts* as He who knows all the invisible *Motions* of the *Soul*, all the secret *Springs* of the *Passions* and *Desires* of *Men*, must understand to be effectual ?

L<sup>d</sup> B. A wicked Man, that hath no regard at all to his Creator, may yet be an useful Instrument of Providence in some cases ; and therefore when he will not be govern'd by *good Thoughts*, which are always first suggested, yet he may be influenc'd by *Thoughts* which are natural to his *Desires* and *Passions*, to his *Ambition*, *Pride*, *Envy*, *Covetousness*, &c. all which may be justly permitted to enter into his Mind, when no other will prevail, to make him instrumental to carry on the *great designs of the Divine Providence for the general good of Mankind*. As for instance, I have known a great Nobleman, who liv'd in a very poor Neighbourhood, very lewd and debauch'd, and yet very instrumental to answer the Ends of Providence in *providing for the Poor*, which no Man could believe he was induc'd to do out of any Principles of *Religion*, but of *Popularity* and *Vain Glory* : And therefore no doubt but *very Popular Thoughts*, (which are most likely to please and work upon a Man of that Temper) were permitted to enter into his Mind for that purpose, and by this means the *Poor were provided for*, and that *great Man* made the *Instrument of Providence*, without any *Merit* or *Goodness of his own*, having had the Liberty of his own *Free-will*, and upon the *Foundation of his own wicked Choice*, he did freely answer the Ends of Divine Providence.

Divine.

*Divine.* This *Invisible Government* of the World is so well understood by all Pious and Religious Men, that it is the great Comfort of their Lives, and their great Support under all Afflictions; for, Who would be afraid to sail in a Ship where the *God of Infinite Goodness, Justice, and Mercy is the great Pilot?*

*Physician.* And hence it is, that good and bad Men pass different Judgments upon almost every thing in the World: A *wicked Man* admires the vain Splendour of the World, and makes the Creature the *chief Good*, and the *chief Object* of his Desires; but the *good Man* admires that *Infinite Creator alone*, which all the Creatures *only point out to him*; he tells the Creature, *Thou art not my God, 'tis not from thee we have our Being; thou hast nothing but what thou derivest from him who is hidden in thee, and whom we do not see; the Glory, the Beauty, the Sweetness, the Goodness that Men see and taste in thee is not thine, but a small Ray from the Infinite Fountain of all those Perfections, communicated to thee for the use of Man.*

La B. And thus it is in case of any Wrong or Injustice: The *wicked Man* complains, that he hath lost his Wealth thro' the *Injustice of another*; but the *good Man* says, that God hath made use of the *Malice* of an *Enemy*, to take away from him what he deserv'd to lose: *God governs the World by the Ministry of his Creatures, and God governs his Creatures by an Invisible Thought and Will.*

*Lawyer.* If these things are so, why then should it not be consistent with the Divine Wisdom always to suggest such Thoughts as would prevail upon



upon men to do Good, rather than *suffer them to sin, and fall into Eternal Misery?*

*Divine.* The Parable of the Talents contains an Answer to this Question; for God hath made this World as a *place of tryal and probation for Eternal Happiness or Eternal Misery*, and hath entrusted Men with the management of several Talents (for such are all the Gifts and Endowments both of Body and Soul): He hath bestow'd upon them several Senses, to see, hear, feel, and taste the wonderful Works of the Creation: He hath also given them a Rational Soul, to enable them from the plain and visible Works of Nature to conclude, that (of necessity) there must be an Infinite Deity, or First Cause of all things, and that therefore He ought to be ador'd and worship'd for all his Goodness to Mankind.

He hath moreover given them the Law of Nature and a Conscience to assist their Reason, and enable them to judge between Good and Evil; and hath at last sent his own Son into the World, to encourage them by his Example, and by a more clear Revelation of the ways and means necessary to Salvation, bestowing on them a Free-will to make good or bad use of all those means: and if Men will make a right use of their Talents, they have a Promise, (and every Good man hath Experience) that *more shall be given unto them*; that is, more Faith, more Joy, more Knowledge of Divine Things, &c. which (no doubt) is perform'd by a Suggestion of Thought. But if men will renounce the Law of Nature and Reason, stifle the Suggestions of their Conscience, and every way abuse the Goodness of God in lesser matters, how can they expect it in greater? God will

will not *throw Pearls before Swine*, nor give *strong Food where the weak is not digested*; but on the contrary, even *that which he hath shall be taken from him*; that is, he shall be left to persist in his Sins, till he comes to a state of *Obduration*, or *hardness of Heart*, and looses the use of his Reason, and in many Cases the *health and enjoyment of all his Senses*. But tho' *God Almighty* hath left Man to his own liberty, whether he will be *save'd* or not; yet He hath not left it to his liberty, whether or no the whole World shall be put in confusion by his Sins, but hath thought fit in his Infinite Wisdom, to reserve to himself *such a dispensing and over-ruling power, as is absolutely necessary for his own Glory, and the good Government of all his creatures*.

L<sup>d</sup> A. Sir, I heartily thank you for this plain and evident demonstration of the *Divine Wisdom and Goodness*; and I hope that many of my Relations and Friends, who are young *Noblemen and persons of very pregnant parts and sweet dispositions*, will give themselves time to take these weighty matters into consideration.

Physician. I remember a Story of an old Friend of mine, who having the misfortune to have a *very Undutiful Son*, had actually cut off the *Entail*, and disinherited him; but upon his Death-bed, when he came to say the *Lord's Prayer*, and amongst the rest to pray, *That God would forgive him his Sins as he forgave others*, he began to think of the disinherison of his eldest Son, and to recollect to himself all the Crimes that his Son had committed against him, and all his own Sins against the *Eternal Deity*; and having thereupon receiv'd the *Holy Sacrament*, the *Spiritual Food of the*



*the Soul*, it pleas'd the *Almighty* to open his Eyes, and put him upon a recollection within himself, whether his *Son* had committed more Faults against him (who was but a poor contemptible Creature) or he against the *Almighty*, that was the *Glorious Creator of the World*, the *Infinite Fountain of Goodness*, and the *Judge of all the Earth*; and being convinc'd of his Error by a fair and just Calculation, he sent for his Son, and a great number of his Relations, and upon his *Death-bed* he declar'd, That although his Son had prov'd very disobedient to him, yet upon consideration of the matter, he was ready to forgive him upon a very easie Condition, which he hop'd *God Almighty* would enable him to perform for his Advantage both in this World and the next. The Son was very joyful to be restor'd to his Estate upon any Condition whatsoever, and therefore faithfully promis'd in the presence of his Relations and Neighbours, and of many of the chief Gentlemen of the Country, That whatever his Father commanded, he would faithfully perform the same to the end of his Life. The Father being ready to forgive, as he hop'd to be forgiven, did not insist upon those Hardships that his Son expected, but only upon a solemn Promise, That every day during his Life, (after he was compleatly dress'd, and ready to go abroad) he would turn all his Friends and Servants out of his Chamber, and therein lock himself up for one hour by his Watch, as believing that it was impossible for any Rational Creature, that gave himself Time to think, not to reflect on a Divine Power and Providence. And soon after the Father dy'd, and the Son, more out of Shame than Principle, did very strictly observe his Father's dying Commands.

mands : And although at first the *Hour* was generally spent in contriving how to imploy himself the following day, *where* to meet his *Whores*, his *Hounds*, and his *drunken Companions*; yet, at last, when the repetition of these Enjoyments and Thoughts grew tedious to him, it pleas'd God to put him upon a Consideration, *what should be the meaning of his Father to impose such an odd sort of Command upon him*, and after divers Ruminations upon that Subject, he began at length to think, that certainly it must be from the experience his Father had made of the *Vanity of that sort of Life*, which was spent in an idle repetition of the same lewd Courses, without any return of Profit or Advantage either to *Body* or *Soul*, and without the *least Good* to himself, his *Family*, his *Neighbours*, or to any *honest part of Mankind*. And being thus entirely convinc'd of the *Vanity of a Wicked Life*, and finding within himself a great Joy and Satisfaction in his Intentions and Resolutions to *change* his manner of Living, and to consult his Reason in all his Actions, he left his ill Company, chang'd his whole Sett of Thoughts, took great delight in reading the Scripture, and all the *practical Discourses of Divinity*, and became one of the *most pious, most sincere, and most accomplish'd Gentleman in all his Countrey*. And thus (my Lord) you see the great Advantage of giving our selves time to think and consider what is most expedient for us.

L<sup>d</sup> B. You have indeed given a very particular instance of the great advantage of *Meditation* and *recollection*; and it is the same with all Mankind, for *Man is like a Watch*, and must be wound up every day, or else he will never go well : And therefore I have always recommended to my Friends to examine themselves Night and Morning, and constantly every Night to put down their Observations on



their own Conduct and Behaviour, and upon any other material Occurrences of that day, which will in time be a *Dictionary of Prudence*, and sink deeper in their Minds than any other Impressions whatsoever.

*Physician.* That must needs be an excellent method, and may serve in great measure instead of *Confession*, the abuse of which hath render'd it impracticable, and the great use and advantage of which did arise from the frequent remembrance of their Faults, and the just abhorrence of often confessing and repeating the same Sins; all which is in great measure answer'd by frequently reading over our former Observations on our own Failings.

*Divine.* All good men do observe, that after a Day of *Fasting and Humiliation*, or *Receiving the Sacrament*, they are apt to have such Thoughts as do never occur to them at any other time; they will have much clearer Apprehensions of Divine Truths and many things that before seem'd as *Mysteries* will then be obvious to their Understandings; which plainly prove *Divine Illumination and Suggestions of Thoughts*, that ought to be cherish'd and written down as the *Gifts of the Spirit*, and *Favours* even from *Heaven it self*.

*Ld. B.* But to return to the manner of God's governing men by suggestion of Thought; I am of opinion, that good Thoughts are suggested to all men whether good or bad; for as the Devil or Evil Spirit is always walking about like a *roaring Lion*, seeking whom he may devour, and suggesting Evil Thoughts to all men, so there is a Good Spirit always attending Mankind, and suggesting Good Thoughts, and every man hath a *Free-will* to follow which Advice he pleases, without any Compulsion or Absolute Government of the Will of Men.

*Divine.* There is no doubt of it; and this is call'd the *Government of Grace*, where there is nothing offer'd to Man, but what is consistent with his *Free-will*, as, the representation of *Good* and *Evil*, of *Rewards* and *Punishments*, of *Praise* and *Dispraise*, of *Hopes* and *Fear*, &c. all which are proper Motives to a Rational Soul. But in the *Government of Providence*, God Almighty doth by a secret and invisible Power, turn mens Hearts, and alter their Councils, as may best serve the Wise Ends of Providence.

L<sup>d</sup>. A. But how can this be done?

*Divine.* Very easily; for if God knows the Secrets of Mens Hearts, and all those things that they most earnestly covet and desire, whether it be *Honour*, *Riches*, or *Pleasure*, He can easily permit such Thoughts to be suggested, as he knows will prevail upon their respective *Passions*, and speedily engage them to the performance of what is intended.

*Physician.* There are many Men that have suddenly chang'd their Thoughts, and acted quite contrary to their Intentions, without being able to give any Reason for it at all: And why may not an Infinite Creator, to serve the Great Ends of Government, suddenly turn Mens Minds by the secret and irresistible power that he hath over all his Creatures?

L<sup>d</sup> A. I don't know but he may; But is there no way to know when the Mind hath such an Impression upon it?

*Divine.* Not certainly; for as the Wind bloweth from the East and from the West, and no Man knoweth from whence it cometh, nor whither it goeth, so it is with the Spirit of God: And therefore we are advis'd in such cases, to search and try all things, and stick to that which is consonant to the Word of God, and most agreeable to our Reasons.

*Physician.* Tho' I am a great Enemy to Superstition, yet



yet I do not think it the *part of a wise Man to neglect his Thoughts*, but to receive them as *Propositions* either from a *good or evil Spirit*, of which sound Reason upon the foundation of Scripture, is to be the Judge. It is certainly in the power of the Devil to *suggest evil Thoughts to us, whether we will or no*, and therefore if we immediately reject them, we are guilty of no Sin; but if we entertain them in our Minds when we know them to be evil, and ruminate upon them, that is the *first degree of Sin*; and if afterwards we take *delight and pleasure* in those wicked Thoughts, that is the *second*; if we consent to do what is propos'd, that is the *third*; and if we actually do it, that is the *fourth*; and to reiterate the same Offence, is the *fifth*; and to get into an *Habit of that Sin*, is the *sixth*; and to be so *hardned* in it as to justify it to be no Sin, is the *seventh*; and *final Impenitence* is the *eighth and last degree of Sin*; after which the *day of Grace* is past, and if a Man is kept alive any longer, it is only as an Instrument of Providence for the tryal of Good Men, or for the punishment of the Wicked; but he himself is a Reprobate, and in the state of Damnation.

*Merchant.* Hold, Sir, pray give me leave to learn this Lesson; The degrees of Sin, you say, are these, *Ramination, Delectation, Consent, Act, Reiteration, Obduration, and final Impenitence.*

*Physician.* Yes, Sir, they are so; and I take Leave to make this farther Observation, That so far as any man hath advanc'd in those degrees of Sin, so much the longer he will be in disentangling himself from them; for no man can take a leap from a *habit of Sin to perfect Purity*, but he must think himself very happy if he can go back by degrees, and first conquer the *Habit*, then the *Act*, then the *Consent*, then the *Delight* in it, and at last arrive to a perfect *hatred of Sin*, and a *real love for a religious and holy Life.*

F I N I S.

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CONCERNING THE  
HAPPINESS  
OF A  
Religious Life.

Merchant.

**H**OW is it possible for Flesh and Blood to take delight in such a rigid severe Life as the Gospel prescribes?

L<sup>d</sup> B. It is not indeed possible for a Wicked man at first to take delight in such a *holy Life*, because he is habitually accustom'd to the contrary; and the Nature of all men is such, that whatever the Mind is once fix'd upon, it sticks to, like glue, and cannot presently be diverted from it, nor part with it at any time without some Anxiety and Pain, as may appear by all sorts of Disappointments; and therefore *Regeneration*, or the resolutions of leading a new Life, according to the Scripture and the Dictates of sound Reason, is generally attended with the *Pangs of a New Birth*: but all men that have had the fortune to try both states of Life, and have once conquer'd that *Evil Habit*, do own and confess, That there is more true Pleasure and Satisfaction in one day spent in the exercise of *Religion* and an *holy Life*, than in a whole year of the Temporal Pleasures of this



World; and certainly all men that are zealous for Religion, could never conspire together to broach such a Falsity; and therefore it must be true.

*Physician.* This agrees with that famous Saying of *Socrates*, which he wrote over the Door of his School, *Optimum vitæ genus Eligito, nam consuetudo faciet jucundissimum*, Chuse the best sort of Life, for Custom will make it most pleasant.

*Ld B.* When a Good Man doth a Good Action with Labour, the Labour soon passeth away, but the Joy and Reward remaineth for ever: But when a Wicked man doth an evil Action with Pleasure, the Pleasure quickly vanisheth, but the Guilt and Punishment without Repentance endureth to Eternity. He that will not suffer a little, rather than do Evil, must suffer a great deal because he hath done it.

*Divine.* There is a vast difference between Good and Evil man in this respect, that a Wicked man hath no Support in Affliction, but a Good man hath great Joy even in the time of his Calamity for, as *St. Paul* expresth it, he is *as sorrowing* and yet *rejoycing*, because he hath always before his Eyes the advantage of Afflictions, to call him to Repentance and Amendment, and the Crown of Glory that is set before him, if he make a right use of them.

*Physician.* The Natural Conscience that secretly rejoyceth, and as it were applauds a man when he doth a good Action, and on the contrary checks and condemns him when he doth a bad one, is to me a great Evidence of a Divine Impression, and demonstrates the Happiness of a Religious and Virtuous Life, since Inward Joy doth constantly attend the Good, and a Guilty Conscience doth ever torment the Bad.

La B. And the *Natural Rewards* of a *Virtuous Life*, which promotes *health, peace, and happiness*; and the *Natural Punishments* of a *Wicked debauch'd Life*, by *sickness, discontent, and misery*; is another great demonstration of the Goodness of GOD, and of the Happiness of a Religious Life.

*Divine.* Nothing can better demonstrate the Goodness of God to Mankind, upon whom he might have impos'd the severest Conditions imaginable for his Salvation, than that *He hath commanded Nothing but what is really necessary for his happiness in this World as well as in the next*; nor forbid any thing but what is destructive to his Happiness both here and hereafter; for *Virtue carries with it its own reward, and Vice its own punishment.*

*Physician.* They that will not believe this Truth, may easily be convinc'd, if they will but go along with me to the Goals and Hospitals, and hear the Confessions of Dying Men.

*Divine.* But if no regard were had to the Happiness of this Life, yet it argues an Infinite Goodness, that nothing should be commanded to be done, but what is absolutely necessary for us, to obtain *everlasting happiness in the World to come*: and therefore Religion is defined by some to be an art of breeding up Souls in such a manner, as may train them up and qualifie them for *Eternal Happiness.*

*Physician.* The Happiness of a man consists in the Perfection of his *Rational Nature*, and making that which *right Reason* dictates to be *best and most advantageous* for us, the Object of our *Love and choice*; or, as a learned Author expresses it, it consists in a *free and vigorous exercise of our rational Faculties about suitable Objects*; for our Happiness



ness hath in it not only a Rest from Evil, but a grateful Motion to Good; and our *Rational Nature* consisting of an *Understanding* and a *Will*, the most suitable Objects of it are *such*, as are most *worthy to be known* and most *worthy to be chosen*; and such are the *Divine Perfections*, which are the Fountain of all Wisdom, Goodness, Joy and Satisfaction: And therefore to bring our Souls to *know God*, to *love him*, to *imitate*, and as far as possible to *transcribe his Divine Perfections upon them*, is the *great End and Happiness of Mankind*; all which cannot be attain'd but by *Custom and Practice*, which will at last create in us a *cheerful and vigorous exercise of our Faculties towards these suitable Objects*, in the full enjoyment of which consists the *Happiness of Man*.

*Physician.* The Happiness of Heaven consists in a state of Heavenly Action; and *Eternal Life* is no otherwise a Happiness than as it is the Principle of all our pleasant and grateful Perceptions; and therefore our great Business in this World is to conquer those Obstructions to our Happiness that arise from *our Bodies and corrupt Appetites*, to *change the Brutal into an Angelical Disposition*, to *perfect our Rational Nature*, and thereby create in us a *due Veneration of the Deity*, and reconcile his *Infinite Purity* (thro' Christ) to the *Human Nature*.

La B. If we were in *Heaven* without a *Heavenly Temper and disposition of Mind*, it would rather be a Torment than a Pleasure to us; for with what Affection our Souls are endow'd at the time of our Death, the same shall be continued to all Eternity. If we have endeavour'd to practise a holy Life, and do sincerely *desire to know and love God*, that imperfect Affection shall be perfected thro' Christ

by an intimate Union with the Divine Nature, and consequently in the knowledge and love of his Infinite Goodness and Majesty : But if we die in the practice of Sin, and with an *aversion to a holy Life*, and the *Divine Perfections*, we shall become meer Devils in the next World, and not be capable of enjoying the Happiness of Heaven, which consists more in the *state of the mind*, than the *excellency of the place* ; for, *as the Tree falleth, so it lieth*, is a true Saying, as to us Christians, whatever God may please to do with those who, living well according to the Law of Nature, have not in this life the Gospel preach'd to them.

Divine. Since then the *Heavenly State* doth chiefly consist in the Practice and Perfection of all *Heavenly Virtue*, and the difference between the state of *Grace* and *Glory* is not in *kind*, but in *degree*, for *Grace is the Seed of Glory*, and *Glory is the Maturity of Grace* ; *Virtue is the beginning of Heaven*, and *Heaven is the perfection of Virtue* : and therefore to make *Heaven* a Happiness to us, it is necessary that we should *practise Virtue* in this life, and our Souls should thereby be qualified for the enjoyment of it ; and that we should not only *act vigorously* upon the Heavenly Objects, but also that we should *so act out of an Inclination and a Habitableness of Temper*. What could be more agreeable to the Goodness of Almighty God, than to give us such Laws, and command such Duties on, as were absolutely necessary to prepare and qualify men for this Eternal Happiness ?

L<sup>d</sup> A. I confess, that in case our Obedience to the Laws of the Gospel is necessary, not only in respect to the *Command*, but in respect to our *Nature and the necessary qualifications for Eternal Happiness*, we must all observe not only the Goodness



of God in revealing those Laws to us, but also the necessity of practising them. But I must beg the favour of you to descend to Particulars in this case, and shew us how the *Duties commanded* are requisite to promote our Happiness either here or hereafter.

*Divine.* It would be a large Task fully to explain this matter as it ought to be.

L<sup>d</sup> A. I only desire at present a short Account of it.

*Divine.* Your Lordship shall have a very short one: And, first, I will consider *Man* as a *Rational Creature*, and how he is to act in relation to himself; and as such he is commanded to act with *Prudence, Moderation, Fortitude, Temperance, and Humility*, all which are both for his Happiness here and hereafter; for *Prudence* will direct him to follow the *Dictates of right Reason*, which will certainly point out to him his true Happiness both in this World and the next, and teach him to conquer and shake off that drowsie Charm of Sensuality and Passion which hangs about our Minds, and are the great Obstructions of Virtue and Piety.

*Moderation* will teach him to govern his Affections, to put a just value upon all things, according to their real Worth and Value, and not to be transported with Toys and Trifles; which will prevent many Disappointments here, and prepare the Mind, by the contempt of Worldly things, for the greater enjoyment of the Heavenly Treasure hereafter.

*Fortitude* will teach him with a courageous and compos'd Mind to conquer all his unruly Passions, to be patient under Afflictions, and to be so calm and easie under all Events, that whatsoever Accidents befall him, will be but like a shower

*Hail upon the Tiles of a Musick-house, which with all its clatter and noise disturbs not the harmony that is within; and thereby his Body will be preserv'd in a state of Health, from the Fury of his Inordinate Affections, and his Mind prepar'd and qualified for the enjoyment of the Heavenly Consort.*

*Temperance* will teach him to abstain from all Excesses, which are destructive to the Body, and even drown the Faculties of the Soul; and by weaning him by degrees from the Temporal Pleasures of Sense, prepare his Mind for the reception of Celestial Joys, which can never be taken from him.

And *Humility* will teach him to have a modest Opinion of himself, to make daily Improvements in Virtue, and to avoid the great Sin of *Pride*, which makes all Men unhappy in this World, and eternally miserable in the next. 'Twas the Devil's *Pride* that made him discontented and envious, and his *Envy* that made him spiteful and malicious, all which together made him a Devil: But *Humility* tunes and composes us for Heaven, and only casts us down like Balls, that we may rebound the higher in Glory and Happiness.

And thus (my Lord) you may observe, that the practise of those Duties commanded us as Rational Creatures, and more particularly relating to our selves, are necessary for our Happiness both here and hereafter.

Ld A. I am satisfied that these are moral Duties, and very requisite to be practis'd by all men; but I desire to know where these Duties are commanded in Scripture.

Divine. We are commanded, Eph. 5. 15. See that ye walk circumspectly, not as fools, but as wise: that is, take heed in the whole course of your Actions.



Actions, that ye follow the Dictates of right Reason, and do not suffer your selves to be seduc'd by your blind Passions and Appetites, which are only Guides for Fools, and not for Wise Men. Thus our Saviour, *Matth. 10. 16. Be wise as Serpents, but harmless as Doves.* And in the *Colossians*, the Apostle prays, *That they might be filled with the knowledge of God in all wisdom and spiritual understanding*; that is, that they might have such a knowledge of God's Will, as might render them truly prudent, and cause them to pursue the best Ends by the best Means.

And thus we are forbid to *set our Affections upon this World*, *Col. 3. 2. for He that loveth the World*, (saith St. John) *the love of the Father is not in him*; that is, he that loves the World to such a degree as to prefer the Riches, Honours, and Pleasures of it before God and his Duty to him, hath no real love for God, for he does not love God as the Chiefest Good and Supreme Perfection: And hence it is that *Covetousness* is call'd *Idolatry*, and that we are strictly enjoyn'd to take heed and beware of *Covetousness* and *inordinate Affections*; that is, (in short) *we must in all things take care to use Moderation, and to govern our Affections.*

Ld B. In like manner we are commanded to put away all bitterness and wrath, all clamour, and evil-speaking, and malice, *Eph. 4. 31. to be strengthened with all might, unto all patience and long-suffering, Col. 1. 11. and to exercise our selves to peace, long-suffering, gentleness, goodness, and meekness*: By all which we are directed to *Christian Fortitude*, that is, to a couragious and compos'd Mind, under all the Occurrences of this Life.

Physician.

*Physician.* And so we are commanded to *abstain from fleshly lusts, which war against the Soul*, 1 Pet. 2. 11. *to be temperate in all things, to watch and be sober and walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in excess of wine, revelings and banquetings.*

*Divine.* And as to *Humility*, how often are we commanded to that Duty, to *put on humbleness of mind*? Col. 3. 12. *to be clothed with Humility*, 1 Pet. 5. *to walk with all lowliness and meekness*, Eph. 4. 1, 2. *and in lowliness of mind to esteem others better than our selves*, Phil. 2. 3. in a word, to follow the Example of our Blessed Lord, *who was meek and lowly*, Mat. 11. 29. *and in honour to prefer one another*, Rom. 12. 10.

L<sup>d</sup> B. That these Duties are commanded, is very plain and obvious to any person that will read the Scripture; but that which is very observable in the case, is the reason why these Duties are commanded; which is, not that the exercise of them by Men can make any addition to the Happiness of G O D, *who is infinitely happy already*, but because the practice of them by Men is absolutely necessary to make them truly happy, both in this World and the next.

*Physician.* I am sure there is nothing conduceth more to the health of the Body than a *calm and quiet Mind*; and all the Physick in the World will signify nothing to a person that is not able to govern his unruly Passions; for every passionate Fit stops the natural Circulation of the Blood and Spirits, and like the Fit of an Ague, leaves the Body indispos'd, and obstructs the operation of the best of Medicines.

L<sup>d</sup> B.



L<sup>d</sup> B. And I am sure that nothing conduces more to the health and happiness of the *Soul*, than to have *all its Affections perfectly subdued to a well-inform'd Mind*, and cloath'd in the Livery of its Reason; and if the Soul goes thus qualified into the next World, it cannot be diseas'd in that *Spiritual State*, wherein it will be wholly separated from all Temptations of Bodily Sense and Passion.

Lawyer. The Practice of the Law and the multitude of Clients that I have frequently convers'd with, hath fully convinc'd me of the Folly and Misery of those that yield themselves up to be govern'd by their Passions; for *one* disquiets himself, and is extreemly miserable with an *anxious fear of losing his Cause*, and thereby makes himself incapable to prosecute the same to the best advantage; *Another* torments himself with an *outrageous Anger* for the Injury that is offer'd him, and thereby is so far transported, that he loses the use of his *Natural Reason*: A *third* grows so *peevish and impatient* for the Sufferings which befall him, that no Friend cares to come near or assist him; and thus many good Causes, that with Prudence and Moderation could not have fail'd of good Success, are frequently lost by the Folly and unruly Passions of ignorant men.

Merchant. 'Tis just the very same at Sea; How many Ships have been lost and cast away by the unruly Passions of the Mariners or Pilot, that under a calm and rational management might have been sav'd from Destruction?

L<sup>d</sup> B. And how many persons that have competent Fortunes might live happy and easie in the World, if it were not for their *invidious Pining at another's fulness*? And how easie would it be to bear

bear the Injuries offer'd to us, if it were not for a *malicious and revengeful resentment of them?*

*Divine.* When outward Evils fall upon *timorous, peevish, and malicious* Spirits, like Sparks of Fire upon a heap of Gunpowder, they presently *blow them up, and put them all in combustion*; but when they happen to a *Mind that hath conquer'd its Passions*, they fall like *Stones on a Bed of Downe*, where they sit *easily and quietly*, and are receiv'd with a calm and soft compliance.

L<sup>d</sup> B. The ignorant, half-witted, and unexperienc'd part of Mankind do vainly think to carry on their Business in this World by a huffing, haughty and proud Behaviour; but the *wise and experienc'd* do well know, that *Patience and Compliance* are the surest means of obtaining Success, and compleating their honest Designs.

*Physician.* There is a great Charm in *Moderation and Humility*, which *makes an invisible Conquest over the Minds of Men*, and often converts the worst of Adversaries, that would never yield to the force of Reason.

*Divine.* If the government of our Passions be so very advantageous to us in this World, I am sure there can be no doubt of their advantage to us in order to obtain Eternal Happiness in the next, since *Heavenly Virtue consists in resisting and overcoming the Temptations of our Brutal Passions*, and thereby freeing our Souls from Slavery, and rendring them pure and holy, and *free to exert their Rational Faculties with love and pleasure upon the Heavenly Objects*.

*Physician.* As no person could enjoy any Bodily Pleasure upon Earth with satisfaction that was bound up in Chains and Fetters, and oppress'd with heavy Clogs upon his Body, so in the next World the *Soul* can never enjoy the pure and un-

mix'd



mix'd Joys of Heaven, whilst his Mind hath a *strong hankering after Sensual Delights*, and is as it were clog'd with the Fetters of his unruly Passions: And therefore I must entirely agree with you, that we can never sufficiently acknowledge the Goodness of *Almighty God*, that knowing the *Nature of Mankind*, and what disposition of Mind is requisite to qualify him for the Joys of Heaven, hath not only implanted in our Minds the knowledge of Good and Evil, by the original Law of Nature, which is a Branch of the Law Eternal transcrib'd on the Minds of Men, but hath also sent his Son into the World to make a clearer revelation to us of his *Essential Purity and Holiness*, and of those Duties that are necessary to be practis'd, in order to the enjoyment of Heavenly Objects, and thereby to raise us up to *an higher pitch of Virtue in this World*, in order to obtain an higher degree of Joy and Happiness in the next.

L<sup>d</sup> A. I am fully satisfied in this point, and desire now to hear what other Duties are commanded, and how they are necessary to qualify us for a Happy Eternity.

*Divine.* As we are Rational Animals created by an Infinite Wise Being, and continually preserv'd by him, as well when we are asleep as when we are awake, there arises an Obligation to *fix several Duties*, all which are necessary to our Happiness, that is, *Contemplation of his Nature, Adoration of his Perfections, Love, Imitation, Resignation, Trust, and Dependance.*

L<sup>d</sup> A. And where do you find these Duties commanded?

*Divine*

*Divine.* The Gospel doth frequently enjoyn us to train up our Minds to Divine Contemplation, and to be often meditating and thinking upon GOD; to mind those things that are above, Col. 3. 1. *to sanctifie the Lord God in our hearts*, 1 Pet. 3. 15. that is, by entertaining great and worthy Thoughts of him.

And what can be more pleasant even in this World to a Rational Soul than *to contemplate Truth*? And if the discovery of a Truth in Philosophy and Mathematicks be so delightful to the Mind of Man, what must be the Contemplation of *Eternal Truth*, and of *the Infinite Fountain of all Perfections*, in whom we live, and move, and have our being? But yet this Duty doth not only respect the Pleasures of this Life, but also the Happiness of the next; for God knows that the *Mind of Man must be familiariz'd to its Objects*, before it will be able to contemplate it with pleasure; and tho' the Objects themselves be never so amiable, yet while the Mind is unus'd to them, its Thoughts will start and fly off from them, and without a great deal of Violence, will never be reduced to a fix'd and serious attention to them; so that if we go into Eternity with Minds unaccustom'd to the Thoughts of God, we shall be continually flying away from him, as Batts and Owls do from the light of the Sun, and never be able to compose our awkward Thoughts into a fixed Contemplation of his Glory; whereas a frequent Converse with him by Prayer and Meditation, will by degrees reduce us to that admiration of his Goodness and Excellency, and to be so pleas'd and satisfied with the Thoughts of him, that we shall not know how to live without them, but being thus as it were in conjunction with God, shall be always fill'd with glorious Idea's, and compass'd round



round with the Wonders of his perfection, which will infallibly lead us to an *imitation of his Divine Attributes*, and consequently to *qualifie us for the eternal fruition of his Infinite Glory*.

*Physician*. It was a saying of a great Man, *Omne tempus in quo de Deo non cogitas, hoc te perdisse computes*; Whatever time you spend without *thinking of God*, that you may compute to be lost. And such is the Excellency of our Nature, that besides the set times of Prayer, we are able to carry on our Worldly Affairs, and at the same time to exercise our *Mental Ejaculations*, and pray for a Blessing upon our honest Endeavours; and thus we may be said to *pray without ceasing*, and with faithful Abraham, *Ambulare coram Deo*, to walk before God, and live always as in his presence.

*Divine*. The next Duty is *Adoration and Worship*: And thus we are strictly enjoyn'd, Rev. 22. 9. *to worship and adore God; to worship him in spirit and in truth*, John 4. 24. *to pray always with all Prayer and Supplication*; and Eph. 6. 18. *to offer to God the sacrifice of Praise*, that is, the fruit of our Lips giving Thanks to his name. By all which we acknowledge His Infinite Greatness and Majesty, and acquire that habitual Devotion of Mind, in the perfection whereof the state of Heavenly Joy doth consist.

*Physician*. Whatever will be our *Happiness and Enjoyment* in the next World, must be begun in this; for it cannot be imagin'd that the bare leaving this World should alter the Habits and Inclinations of the Mind; and therefore it is concluded, that in *Eternity* our Souls will always run according to the prevailing Byass which they carry thither with them, and then it is impossible they should

should run towards God with life and freedom, unless they have a Byass set upon their Wills in this life, and that they are *drawn and inclin'd to him by a devout adoration of his Infinite Goodness.*

L<sup>d</sup> B. All acts of Divine Worship being immediate Addresses of our Minds to God, do so unite us to him, that in every hearty Prayer, Praise, or Thanksgiving, we do in a manner *touch and feel him*, and by frequently repeating those Devotions, we shall acquire such a lively constant feeling and perception of his Majesty and Glory, of his Bounty and Mercy, that like a *vital Spring*, it will give a perpetual motion to our Faculties, and freely and vigorously exert them in the enjoyment of His Glory for evermore.

Divine. He that hath an affectionate sense of the Beauty, Goodness and Bounty of God, hath an Heart ready tuned for the Musick of Heaven, ready set and compos'd for everlasting Praises and Hallelujahs, so that when he comes into the next World, his *predispos'd Mind* will be seiz'd with such a strange pathetick sense of the Divine Perfections, that he will be immediately expressing it in the most rapturous strains of Admiration, Praise, and Thanksgiving.

L<sup>d</sup> B. And this will be his Business and Employment for ever, to admire and extol the Perfections of God, (of which he will every moment make new and fresh Discoveries) and to celebrate with grateful acknowledgments the Infinite Riches of his Bounty, of which he will continually receive fresh and sweet Experiences.

Divine. The next Duty is Love, that is, *to love the Lord our God with all our hearts, with all our souls, and with all our minds*, Mat. 22. 37. whereby we shall enjoy great pleasure in this World,



and be intimately united to the Divine Enjoyments in the next.

La B. The Religion of most Men begin upon the Principles of *Hope* and *Fear*, which are good beginnings, but yet without *Love*, our Obedience will be lame and partial, and not acceptable; but the lowest degree of *cordial Love* intermix'd with our *Hope* and *Fear*, is sufficient to *leaven* and *consecrate* them into an acceptable Principle of Obedience; and when our *Hope* and *Fear* are both *swallow'd up in Love*, then shall we enjoy the highest Pleasure that Created Beings are capable of, and be in the same state with the Blessed in Heaven.

Physician. Love is naturally a most sweet and grateful Passion; a Passion that soothes and ravishes the Heart, and puts the Spirits into a brisk and generous motion; and therefore when once the Contemplation of the Divine Perfections, and the Adoration of his Infinite Goodness hath kindled and blow'd up the *Love of God* in our Hearts, we shall with ease and Pleasure conquer all those Difficulties in Religion, all those unruly Passions and disorderly Appetites, that at first seem'd to be insurmountable, and not to be subdued.

La A. I cannot forget the force of Love ever since I had the happiness to see a certain fair Lady for whose sake I have undertaken many a dismal Journey, and travel'd many a dark Night, and in short have undergone those Hardships of Cold, Bad weather, and other Difficulties, that are almost beyond Belief; and yet the very thoughts of seeing this Lady, and obtaining the happiness of her Conversation, made every thing pleasant to me. I don't know that I ever pass'd away my time with

So much satisfaction in all my Life, as I did in this Armour, and during all those Hardships upon me, which yet if I had been commanded to have undergone, I should have esteem'd the greatest of Punishments, and have rather suffer'd Death, than yielded to so intolerable a Slavery.

*Divine.* But if the Love of a Creature can thus sweeten the Labours of the World, what must not the Love of the Creator be able to do, who is the most lovely and amiable of Beings, in whom there is a harmonious concurrence of all imaginable Beauties and Perfections, of Wisdom and Goodness, of Justice and Mercy, and of every other amiable thing that can claim or attract a reasonable Affection?

L<sup>d</sup> B. There is no doubt, but if once we arrive to a knowledge of the Nature and Excellency of the Deity, and his Infinite Goodness and Mercy to us, and by that means to a sincere Love of him, we shall with ease and pleasure overcome all the Temptations of the World, the Flesh, and the Devil, and with cheerfulness run the race that is set before us; but the great Difficulty is, to persuade men to take those methods that are necessary to create such a divine Love in them.

*Physician.* One great motive to our Love of God is, the constancy and perpetuity of his Kindness to us; for that which creates any Unhappiness in Love is, the weakness and imperfection of the Object, when either the Person lov'd is absent, which fills us with unquiet Desires, or else sick or unkind, which mingles our Love with Grief or Sorrow; or perhaps fickle and unconstant, which embitters it with Rage or Jealousie.



L<sup>d</sup> A. This was really my case at last, and had it not been for some such Accidents, I thought I should have been the happiest Man in the World.

*Divine.* But the Love of God is attended with none of these Inconveniences ; for his *Omnipresence* can never be *absent* from us, but will continually entertain our amorous Minds with the prospect of his Infinite Beauties ; neither is his *Allsufficiency* capable of any *Indisposition*, or his *Love* of any *Change* or *Unconstancy*, but we shall perpetually feel his Love to us in the most sensible and endearing Effects, even in the Glory of that Crown which He will set upon our Heads, and in the *ravishing Sweetness* of those Joys he will insinuate into our Hearts.

L<sup>d</sup> A. I must confess you have said a great deal to convince me, that there is no other Object worthy of our Love but God ; for, to tell you the Truth, the great Happiness I enjoy'd in my *Amour*, was at last strangely alter'd into Sorrow and Grief ; for besides the shyness of the Lady her father I was disappointed in my Intentions of making her my Wife, by reason her Relations were resolv'd not to marry her so young ; and thereupon I went abroad to travel into *France* and *Italy*, and upon my return I found my *Mistress* dead, the very thoughts of which sad News had almost cost me my Life ; but being recover'd, I had a great desire to see her once more, tho' in the Grave ; and having purchas'd the Consent of the Sexton, I went down into the Vault, and open'd the Coffin, but the sight was so very dismal, that I am not able to express it ; the charming Beauty was not only *perish'd*, but a monstrous Shape appear'd and grinn'd in my Face, the Worms were affrighted, and the Serpents hiss'd at me, and every thing seem'd so

*surprizing*

surpriz'd and angry at my unusual Boldness and Curiosity : And this was the dismal end of that Amour.

L<sup>d</sup> B Since your Lordship hath been so free as to own your *Unfortunate Amour*, I will be as free to confess mine, tho' of another nature : It was my fortune, my Lord, to be bred at Court, where I fell in Love, or rather into a passionate Veneration for my *then* Sovereign Master the King ; I thought there could be no greater Happiness in this World, than to get into His Majesty's good Opinion and Favour ; which, after many Years attendance, I did at last obtain : and such was the excellency of his Judgment, the Sweetness of his Temper, the Amiability of his Royal Person and Behaviour, that I really thought I enjoy'd a *Paradise upon Earth*, whenever I had the honour and happiness of being in his Presence ; in which I took so great delight, that I not only spent my whole Time, and frequently lost my natural Rest, but I also spent my Estate and Fortune in his Service, and thought my self very amply rewarded, whenever I had the honour of a gracious Look from his Royal Countenance.

But after I had wasted my Estate, and my Creditors began to crowd about my Door ; when my circumstances were such as seem'd to call upon me to make use of my Interest at Court to repair my Fortune, the Success of which I could never the least suspect, whenever I should think fit to make use of my Prince's Favour ; yet so it happened, that just at that time when I stood most in need of it, an Enemy stepp'd in, whisper'd a plausible (but false) Reflection, and in a moment occur'd my Banishment from his Presence and Favour for ever. And this was the melancholy End



of Twenty Years Attendance and Dependance on a Court-Life.

*Divine.* The *end* of that Happiness was the *beginning* of a greater ; for your Lordship hath since repair'd your Fortune by *Frugality*, and your Soul by *Repentance*.

*Lawyer.* It was my fortune (my Lord) to contract an intimate Friendship with a Gentleman at the *Inns of Court*, who afterwards came to be made a Judge in *Westminster-hall* ; whereupon I expected to be made his Favourite, and run immediately into great Practice and a good Estate. But altho' we had liv'd together in perfect Amity for near 20 Years, and had been constant Companions both in Bed and at Board, yet as soon as this worthy Gentleman was prefer'd, all former Friendship was forgot, and I have ever since been forc'd to drudge on for a Livelihood in the *common road*, without the least Assistance or Countenance from my old Friend and Bed-fellow.

*Physician.* That was very hard, and is something like my case ; for it was my fortune to be entertain'd, about Fifteen years ago, as *Physician to a Noble Family*, who having good Success under my Prescriptions, would by no means part with me out of their Family to try my Practice in the World, but always entertain'd me with hopes of a Pension or Preferment, till at last, by the mistake of the *Apothecary*, who gave double the Dose that I had prescrib'd to one of the *young Ladies*, which made her very sick, I was immediately discarded without so much as a *Hearing* in my own defence for the *Apothecary* (it seems) had made a better *Interest* in the Family, and laid the *blame* upon me. And thus all my *Great Hopes* were dash'd in an instant.

*Merchant*

*Merchant.* I find we have all met with Disappointments ; for I had no sooner entertain'd an extraordinary love for one of my Children, but that very Child died in a months time, in a Fit of a Convulsion.

*Divine.* How vain then is the *Excessive Love* of Temporal Things, when we have so glorious an Object before us, that will never forsake us, but be always feeding our Souls with *fresh discoveries of his Kindness, and with new Raptures of Joy to all Eternity.*

*Physician.* The Amiable Objects of this World are of such a nature, by reason of their Imperfections, that the more you know them the less you love : But here, *the more you know, the more you will love ; and the more you love, the more you will know of his Infinite Perfections ;* and so thro' everlasting Ages our Love shall be stretching and extending it self upon his Infinite Beauty and Loveliness.

L<sup>d</sup> B. Love is of such a nature, that it unites the Interests as well as the Hearts of Lovers, so that in Heaven we shall *share in the Felicity of God, proportionably to the degree of our Love to him :* And thus Love gives us a real possession and enjoyment of God ; it makes us Copartners with him in himself, and derives his Happiness upon us, and makes it as well ours as His.

*Divine.* God's Happiness is as it were the *common Bank and Treasury of Divine Lovers,* in which they have every one a Share, and of which, proportionably to the degrees of their Love to him, they do actually participate to all Eternity : And thus our Love of God is absolutely necessary for our happiness both here and hereafter.



L<sup>d</sup> A. I have receiv'd great satisfaction in this particular, but what say you to the next Duty *Imitation*?

*Divine.* Since Eternal Happiness resides in the Divine Perfections, which are the Objects of our Love, and which consists (amongst other things) of Infinite *Purity* and *Holiness*, *Justice* and *Mercy*, we are obliged to imitate Him in all his imitable Perfections and Actions, as being the natural Patterns and Exemplars of all Virtue, and the Fountain of all Happiness.

*Physician.* Since all Love is founded in *Likeness*, and *Likeness* is the Effect of *Imitation*, how is it possible we should love God unless we imitate him? And if we do not love him, what Pleasure can we take in contemplating and adoring him?

*Divine.* The Scripture directs us *to be Imitators or Followers of God as dear Children*, that so we may resemble him in the qualities of our Minds, as Children do their Parents in the Lineaments of their Bodies; *Be ye therefore pure as God is pure, merciful as he is merciful, and perfect as our heavenly Father is perfect*; that is, take Example by God in the whole course of your Lives, and endeavour constantly to write after him, and transcribe his Graces into your Natures, that so when you go into the other World, you may carry with you at least a rude and imperfect Draught of his blessed Image upon your Minds, which may be a prevailing byass upon your Wills, and incline you to imitate him to all Eternity.

L<sup>d</sup> B. Love will necessarily create *Imitation*, and *Imitation* will create Love; for we naturally imitate those we love, and we generally love those that we imitate; and thus *Imitation of the divine Per-*  
*fections*

actions will make us virtuous and happy both in this World and the next.

*Divine.* The next Duty then is *Resignation*, to submit our selves to God, Jam. 4. 7. to present our selves living sacrifices, holy and acceptable to God, Rom. 12. 1. to yield our selves and our members as Instruments of righteousness unto God, Rom. 6. 3. that is, in all things to resign up and submit our selves to his blessed Will and Disposal, which will conduce very much to our Quiet and Contentedness in this World, and to our Eternal Happiness in the other ; for having chosen *Infinite Wisdom and Goodness* to be our Gardian, whilst we are obedient to His Commands, we can never go astray, nor want any thing that is finally good for us.

*Physician.* The Creator of all the World must have a just Dominion over all his Creatures, founded in his own Infinite Power, and the eternal prerogative of his own Nature ; and since we derive our Being from Him, we are bound by all the Ties of Equity and Justice to submit those Powers to his Dominion which are the effects of his bounty.

*Lawyer.* It seems indeed very just and equal, that that Will which is the cause of our Beings, should be the Law and Rule of our Actions.

L<sup>d</sup> B. That which will be the Perfection of our Happiness in the next World, must needs be very much conducing to it in this ; but a Resignation to the Will of God, and entire Submission to his Government, and a cheerful Compliance with his Commands, will be the Cause of all our Happiness in the next World, and therefore must be a very good Preparation for it in this.

*Physician*



*Physician.* When we entirely resign our selves to the disposal of an *Infinite Wise Being*, all our Actions will be guided by an *Infinite Wisdom to our own good*, and in every act of Obedience to an *Omniscient Will*, we shall be as infallible as *Omniscience it self*, and we shall *will and act* with as much confidence and assurance of a happy and prosperous Success, as if we our selves were infinitely wise, and had a perfect comprehension of all possible Issues and Events ; for tho' things happen ever so much by a seeming Chance, contrary to our own Expectations, yet if we are *sincere in our Resignation*, we are sure that every thing we will do, shall conspire at last to our own eternal Good and Happiness.

L<sup>d</sup> B. All Men that are doubtful of Success act with Caution and Anxiety, and are fearful and tremulous in their motions, but when once they are sure of a good Event, they will always go on with Courage and Cheerfulness ; and they can never doubt to see good Success, when their Will are govern'd by an *Infallible Wisdom* : This will wing our Souls with an unwearied Vigour and Activity, and render each act of our Obedience unspeakably sweet and delightful to us.

L<sup>d</sup> A. I am now convinc'd of the Advantage of resigning our selves to the disposal of God, and that thereby we shall not depart from our natural Wisdom ; but on the contrary, we shall vastly improve it to our eternal advantage ; and when we have done our Duty, and taken all those Human Methods that right Reason hath dictated to us, whatever seeming Accidents happen upon it, we cannot but be fully assur'd, that all will terminate at last in a happy Event. But what say you to the last Duty of *Trust and Dependance* ?

Divine

Divine. We are commanded to trust in the li-  
 ving God, who gives us all things richly to enjoy,  
 Tim. 6. 17. not to trust in our selves, but in  
 God, who raiseth the dead, 2 Cor. 1. 9. And when  
 we consider what has been already discours'd, when  
 we contemplate the glorious Attributes of the Dei-  
 ty, as his Infinite Power, Goodness and Mercy, on  
 the one side, and the natural Weakness and Infirmary of  
 Human Nature on the other, I presume I need not  
 say much to convince you of the Safety and Hap-  
 piness of putting your whole Trust and Confidence  
 in God; for if you will not confide in Infinite Good-  
 ness, who will you trust? And if He be Infinite  
 in Power, and doth actually govern the World,  
 who else can you rely upon? And therefore it  
 must be evident, that a firm Trust and Dependance  
 on the Almighty, is a matter of great Joy and Secu-  
 rity, both in this World and that which is to come.

Physician. When we consider that God is the im-  
 mediate Preserver of all Creatures, and that we all  
 hang upon him, and draw our Breath from him, and  
 that if He should but shake us off for a moment,  
 we presently drop into Nothing, and perish; what  
 can be more reasonable, than that we, that are thus  
 born up by Him, should freely trust and depend up-  
 on Him?

Merchant. I have diligently attended to your  
 Discourse, and I think, as the case now stands, it  
 will be very happy for every one of us, that our  
 Concerns should lye in His hands, since it is plain  
 that He knows better how to manage for us than  
 we do for our selves: However, I presume that  
 we are to act as his Instruments; and having beg'd  
 a Blessing upon our honest Endeavours, we are to  
 rest solely on Him for the happy Event.



L<sup>d</sup> B. I am so sensible of our Safety under a Divine Providence, that if God should call to us from Heaven, and tell us ; that he was resolv'd to cross our Desires no more, but to comply with all our Wishes, let the Event prove good or bad. I conceive, we should have just reason to look upon our selves as *the most forlorn and abandon'd Creatures in the World, and as persons excluded from the greatest Blessing that belongs to a Creature.*

Lawyer. When I observe the *carking Cares, tormenting Fears, and disquieting Thoughts* which haunt the Minds of Men, I cannot but think it a great Happiness to find out *One*, on whose Power and Goodness we may safely rely ; for that must be a great ease to the Mind, and make him more capable of a prudent administration of his Worldly Affairs.

Divine. They that mistrust God in this World, will carry with them into the other such an Opinion of Him as will not be acceptable, nor indeed consistent with the perfect and uninterrupted Joys of a Blessed Eternity ; for *a misgiving distrustful Mind of God, would embitter all the Joys of Heaven, and put them under fearful apprehensions of being depriv'd of that Celestial Glory, and make them pine away a happy Eternity, for fear of being eternally depriv'd of it :* and therefore it is impossible for any Dependent Being to be happy, without an entire Trust and Confidence in God.

L<sup>d</sup> A. I perceive that you are all of Opinion, that we ought to use all prudent measures and proper means to promote our Happiness both in this World and the next ; but still we must do nothing without consulting and submitting to a Divine Providence, and having done our Duty, that

that then *we ought to embrace all Events as the Tokens of his Love and Favour*, and always to live upon this Perswasion, That it is infinitely better for us to be in God's Hands, than in our own ; That He knows much better how to dispose of us and our Affairs, than we do ; and, That He will take care to dispose of them as much to our advantage as we our selves should, if we knew as much as He doth : But, I doubt there is but few that can arrive to this entire Trust and Dependance in this World.

*Divine.* We must not expect to attain to the Perfection of any Virtue whatsoever in this Life, but if under a Storm of Adversity we can fly to God for shelter, and promise our selves Safety and Protection under the out-stretched Wings of his Providence ; if when we smart we can ordinarily hope in Him, and rest perswaded, that under His Gracious Conduct and Disposal, *all things shall work together for our good* ; this our imperfect wavering Hope and Dependance shall in the other Life, be immediately ripen'd into a most perfect Confidence and Assurance ; for there we shall perceive that our Dependance is grounded upon such a Foundation, that can no more fail than God's own Life and Being, that is, upon his Veracity and Goodness, both which are so essential to him, that he cannot exist without them.

And thus, I hope, it is demonstrated, that all sorts of *Divine Virtues are necessary to be practis'd in this Life*, in order to promote our Eternal Happiness in the World to come.

L<sup>d</sup> A. I find that all these Acts of Contemplation, Adoration, Love, Imitation, Trust and Dependance, do all reciprocally further and promote each other, just like Contiguous Bodies that are plac'd

in



in a *Circle*, the *first* of which being mov'd, thrusts on the *second*, the *second* the *third*, and so on, till the last thrust on the first, and so round again in the same order; for *Contemplation of his Excellent Nature* excites an *Adoration of his Infinite Perfections*, and that *Adoration* stirs up our *Love*, and our *Love* incites us to an *Imitation*, and that convinces us still more of His *Goodness*, and brings us to a *Resignation*, and so on to an entire *Trust* and *Dependance*; and the *Thoughts* that induce us to that, raises our farther *Contemplation*, *Adoration*, *Love*, &c. And if we carry with us to another World a proper disposition of Mind, we shall move round in this blessed Circle to all Eternity, with unspeakable Pleasure and Satisfaction. But what say you to the other Duties commanded us to observe in relation to one another?

## II.

*Divine.* From our Inclination to, and from the Nature and Condition of all Society, there arises a necessity of Five Virtues to our Present and Everlasting Happiness, and that is, *Charity*, *Justice*, *Peaceableness*, *Modesty*, and *Courtesie*.

And what can be more necessary or convenient in any Human or Divine Society, than that Men should be kindly and charitably dispos'd towards each other? But since all Virtuous Dispositions are acquir'd by Acts, 'tis impossible we should acquire *Divine Love and Charity*, unless we first practise that Virtue in this lower World.

La B. Perfect Lovers have all their Joys and Grievs in common between them, but the Heavenly Lovers having no Grievs, do only communicate their Joys to another; and, What a Blessed Society must this be, where Perfect Love and

Friendship

friendship reigns, and all their Conversation is a perpetual Intercourse of wise and holy Endearments; where every *Heart mingles with every one*; and all, like precious Dufts of Gold, are melted together into one solid Ingot; where Infinite Myriads of Blessed Spirits are so inseparably united and grown together, that *they are all* (in a manner) *one compounded Soul*? and therefore who could not practise that Virtue in this World, that is necessary to bring us into such happy Company in the next?

Divine. The next Duty is *Justice*, that is, to be *just and righteous in all our dealings*; and this Duty is necessary to be practis'd here, if we intend to enjoy good Company in the next World; for *unjust and unrighteous dealing be a Nuisance upon Earth, to be sure it will never be endur'd in Heaven*: But if we do nothing but what we would be contented that others should do to us, we shall carry with us such a Temper of Mind, as will be agreeable to that blessed Society, and always contribute to their mutual Happiness.

And thus we are commanded to live peaceably in this World, as being not only necessary for our happiness here, but also to create such a Temper of Mind, as is requisite to qualify us for the Happiness of the next; for in Heaven they are all united, and of the same mind, and are as perfectly united, as if they were all animated by the same Soul; for that Blessed Company being all composed of *Consenting Hearts*, that like perfect Unions are tuned up to the same Key, when any one is touch'd, every one echoes and resounds the same melodious Note; and so they live unspeakably happy in the mutual exercise of an Everlasting Peace, and all their Conversation with one another is perfect Harmony without Discord.

L<sup>d</sup> A.



L<sup>d</sup> A. But what do you mean by the two Duties, which you call *Modesty* and *Courtesie*?

*Divine.* I mean, that as Rational Creatures related to one another, we are oblig'd modestly to submit to our Superiours, and cheerfully to condescend to our Inferiours; that is, that whether we be Superiours or Inferiours, we should be of a gentle yielding and tractable Temper, that so we may be pliable either way, to a fair Condescension or a just Submission; for a person of an obstinate, perverse and untractable Temper is neither fit to be a Superiour or Inferiour, but must be a continual Plague to all Societies. And therefore since in Heaven there are different stations of Glory, and under God, the Supream Lord and Sovereign, there are innumerable degrees of Superiority and Inferiority, for some are said to reap sparingly, and some abundantly, some to be Rulers of five Cities, and some of ten, some to be the least, and some to be the greatest in the Kingdom of Heaven, all which implies a variety of Glory and Advancement; when our Will is once brought into an easie pliability either to Submission or Condescension, we shall be thereby qualified to live under the Government of Heaven without any Envy or Malice, or discomposing the Harmony of that blessed Society.

L<sup>d</sup> B. The Nature of the thing does plainly prove the different degrees of Glory in the next World; for our Happiness consisting in the Perfection of our Natures, the more or less perfect we are, the more or less happy we must necessarily be; for every farther degree of Goodness is a widening and enlargement of our Souls for farther degrees of Glory and Beatitude: So that if we carry with us to the other World a submissive and condescending frame of Spirit, we shall thereby be train'd

two la and predispos'd to live under the blessed Hierarchy  
 of Heaven, where every one is best pleas'd with  
 what becometh him, and it is every one's Joy to be-  
 have himself according to the Rank and Degree  
 wherein he is plac'd; and those that are **above** do  
 glory in condescending to those that are **below**  
 them, and those that are **below** do triumph in sub-  
 mitting to those that are **above** them, and thus  
 they alternately reverence their Superiours, and  
 condescend to their Inferiours with the same un-  
 forc'd freedom and alacrity, and so do eternally  
 converse with one another (notwithstanding all  
 their distances) with the greatest freedom and most  
 dearing familiarity.

L<sup>d</sup> A. I am more and more convinc'd of the In-  
 finite Goodness of God, who notwithstanding, as  
 the Absolute and Supream Governour of the  
 world, he might have granted Offenders Pardon  
 on the severest Condition imaginable, yet He  
 hath impos'd no other Commands upon us, but  
 that are absolutely necessary to promote our Hap-  
 piness both in this World and that which is to  
 come; so that His Laws may rather be call'd,  
 and Informations than Positive Commands; for I  
 perceive, He only leads us by the hand through this  
 dark abode, and puts us in the right way to promote  
 our Happiness.

Lawyer. All that you have said seems to me to  
 amount to this, That every man ought to follow  
 the Dictates of Right Reason, for that being the  
 supream Faculty in the Soul of Man, and having  
 a Capacity of judging between Good and Evil: If  
 the Case be fairly stated, and Time given to our  
 Reason to consider of it, it will most certainly de-  
 termine all those points that you have enlarg'd up-

H

on



on, for it will plainly demonstrate, that it is our Interest to be *moderate in our Affections*, to have a *couragious and compos'd Mind under all Afflictions*, to be *temperate in our manner of living*, and *humble in our Behaviour* ; and upon the view of all the glorious Works of the Creation, it will take great delight in the *Contemplation of the Nature and Excellency of the Great Creator*, and from the consideration of his Infinite Power, Goodness and Mercy, immediately conclude, that he ought to be *ador'd, belov'd and imitated* ; and that it must be our Interest and Safety to *resign up ourselves to his disposal*, and to *put an entire Trust and Confidence in him*. And no sooner doth our Reason reflect upon the Necessity of Mens associating together into Societies for the common Safety of each particular person, but it immediately pronounces the necessity of all these Virtues you have mention'd, as *Charity, Justice, Peaceableness, Modesty, and Courtesie*. So that if Men will make right use of their Reason, they need go no further to learn all the particular Duties incumbent upon us.

## III.

*Physician.* Reason being the Noblest Principle of Human Nature, must be suppos'd to be implanted in him by God to rule and govern him, to be an Eye to his blind and brutish Affections, to correct the Errors of his Imagination, to bound the Extravagancies of his Appetite, and regulate the whole course of his Actions, so as that he may do nothing that is destructive or injurious to this excellent

Frame and Structure of his Nature : But yet we find by the Experience of all our Ancestors, that Reason alone, without Revelation, was not sufficient to possess our Minds with a true Religion, and prevail over the unruly Passions of Mankind. Divine. Such is the Corruption of our Nature, that neither Reason nor Revelation is sufficient alone to make us happy, without the assistance of the Holy Spirit ; but still Reason is the Foundation of all ; for if we make a right use of that noble Faculty, if we constantly appeal to our Reason upon all Emergencies, we shall always be directed to take those measures that (with the Divine Assistance) will be effectual for our future Happiness ; for Reason will tell us, that the visible Works of the Creation do demonstrate an Invisible Creator ; that the Preservation of the World requires as great a Power as the Creation it self ; that since our Souls are spiritual and immortal, and there must be a separation between the Soul and the Body, we ought to take more care of the SOUL, that is to live for ever, than of the BODY, that is in a short time to rot in the Grave ; and therefore we ought to enquire what we shall do to be happy, and seek out all Informations that can be had, and when any Revelation is pretended, to examine by our Reason, whether the same be real or not, and if it appears to be real, then to pursue the Methods and Laws thereby directed : And thus, though Reason alone is not sufficient, yet if we seek, that is, make a right use of that noble Talent) we shall find, if we knock, the Door shall be opened unto us : So that Reason is the Primum Mobile Spring that sets all the Wheels a going, and



is that without which all other blessings would be in vain.

L<sup>d</sup> A. The Scripture tells us, That *Eternal Life is the free Gift of God*; How then can we be said to obtain it by the help of our *Reason*?

*Physician*. Suppose your Lordship should voluntarily declare to a young Man, that if he would qualify himself, for such an Office, your Lordship would bestow it upon him; the young man giving credit to your Lordship, does take pains, and endeavours to qualify himself, and your Lordship is as good as your Word, can any man deny in this case, but that this was your Lordship's *Free Gift*?

L<sup>d</sup> A. No certainly.

*Physician*. Why just the same it is between *God and Man*; God Almighty commands us to make use of our Reason, and endeavour to qualify our selves by Meditation and Prayers, &c. for the reception of his holy Spirit, and then he will send it into us, and by his *Power and Assistance* he will enable us to resist Temptations, and attain everlasting Life; Is not this the *free Gift of God*? And yet it is reasonable we should do our part, and what our Nature is capable of, or else then we shall never obtain the *Free Gift*.

L<sup>d</sup> B. *Grace* may in some respect be compared to a *Shower of Rain*, that falls on every Ground, but yet all are not capable to bring forth Fruit, because all are not qualified and prepar'd for it.

*Physician*. No man can doubt, but the growth of Corn is owing to the Infinite Power of God, for how else could a single Grain of Wheat buried in the Ground in Winter, die and rot then

and afterwards bring forth a hundred fold in the next Summer ; and therefore tho' it is ordain'd that the Husbandman should first prepare the Ground by Ploughing and Sowing, without which he can expect no such Crop, yet when it comes, it must still be acknowledg'd to be the *Free Gift of God*, notwithstanding he thus *hides his Divine Power under Human means*. And just so it is necessary that Man should endeavour to qualifie himself, and prepare his heart for the reception of Divine Grace, which is *the Free Gift of God, and the Seed of Eternal Life*.

*Divine.* The Health and Life of the Body is really the *Free Gift of God*, as well as the Health and Happiness of the Soul ; for tho' Man must eat and drink in order to preserve Life, and procure the Health of the Body, yet all that would signify nothing, unless an Infinite Power did order and dispose that Food in the Stomach, separate the healthy parts from the unhealthy, digest and turn it into Chyle and Blood, and then apply and place it in minute Particles adapted to every distinct part of the whole Body, to supply the continual waists and decays thereof : So that notwithstanding it hath pleas'd Almighty God to shew his Kindness to us under ordinary and common means, yet a rational and thinking man must always acknowledge, that both his Life and Health are entirely owing to the *Free Gift of God*. And just so it is in the case of the Soul ; we must use our Endeavours, we must do what we can, and shew our Good-will, and then an Infinite Goodness will do all the rest.



L<sup>d</sup> A. Pray, Sir, what is it that we are to do? What are those things that every man may do, for I doubt we shall not be able to practise the Virtues you have before describ'd, without the Divine Grace and Assistance?

*Divine.* Your Lordship observes very well, and therefore there are those things appointed for us to do, which are in our power, and which if carefully observ'd, will prepare our Souls for the Divine Grace and Assistance; and that is *Consideration, Reading the Scripture, Prayer, Fasting, Resolution, Receiving the Sacrament, Sorrow for Sin, &c.* These are the necessary Scaffolds to the Heavenly Building of Purity, Goodness, and all *Divine Virtues.*

*Merchant.* These are things that I have constantly observ'd ever since I have had the use of my Reason.

*Divine.* I hope then they have produced the desired effects; but I must beg leave to tell you, that unless they were made use of with an hearty desire to please God, to obtain his Grace and Assistance, to enable you to live a *sober, righteous, and godly life*, they all will signifie nothing at all.

*Merchant.* How shall I know whether I was sincere in those Points, or not?

*Divine.* By the effects; for if they produc'd and promoted the Exercise of those Heavenly Virtues I have already mention'd, if you were thereby enabled to add to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness Brotherly Kindness; and to Brotherly Kindness, Charity: If these things be

be in you, and abound, they make you that you shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ; that is, you shall receive the proper Fruit of that Knowledge, which is *Eternal Life*. But unless your *Consideration* produces *Faith*, and your *Faith* purifies your Heart and Works by *Love*; unless your *Sorrow for Sin* works in you *Repentance*, or a *Change of Mind*; unless your *Prayers* and *receiving the Sacrament* raise in you *Divine and Heavenly Affections*, they will be all as insignificant as the most Indifferent Actions in the World.

*Merchant*. Sir, I thank you for this Information, which will put me upon a more strict examination of my self.

*Physician*. As the Art of the Mechanick consists not in using his Tools, tho' ever so good (for any man may knock and file, and yet be no Artift) but in using them in such a manner as is necessary for perfecting the Work; so *Praying*, and *Hearing* and *Receiving the Sacrament*, does not signifie any thing, unless they are us'd in such a manner as is necessary to render them effectually subservient to the ends of Piety and Virtue: For it is *not every one* (saith our Saviour) *that cries Lord, Lord,* (that is, that uses Prayers and other outward means) *shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven*; which is, to practise and exercise himself in all the Heavenly Virtues, and thereby prepare and qualifie his Soul for Eternal Happiness.

*Divine*. But altho' these things are not sufficient of themselves, without the practise of the Heavenly Virtues, yet they are absolutely necessary to that end and purpose, for *Consideration* is



is the *Life and Soul of Faith*; and therefore our Saviour attributes the ill success of God's Word in the Hearts of men (which he compares to the *High-way, the Stony and Thorny ground*) either to their *not considering it at all*, or to their not considering *deeply enough*, or to their not considering *it long enough*: But that which render'd it prosperous and fruitful in good and honest Hearts was, that having heard the Word, they kept it, and *retain'd it in their Thoughts and Consideration*, and *so brought forth Fruit with Patience*.

And Prayer is a necessary Condition of all our Happiness, for he will give his Spirit and Assistance to none but those *that ask it*; but if we *seek we shall find, if we knock it shall be opened unto us*; and therefore we are bid to *go boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help us in the time of need*; and in every thing by *Prayer and Supplication to let our Requests be made known unto God*.

Receiving the Sacrament is also as necessary a Food for the Soul as Bread and Wine is for the Body; and we may as well expect to sustain the Life of the Body without Eating or Drinking, as the Life and Virtue of the Soul without Receiving the Blessed Sacrament. And the like may be observ'd of all other Duties that lead us to a holy Life; and the neglect of these Duties is that which is call'd in Scripture *Tempting of God*.

*Physician*. Since it hath pleas'd the Almighty to *hide ordinarily his Divine Operations by Human Means*, it is just that men should humble themselves by those means, and it is a great Pride to neglect them: And therefore our Saviour refus'd to cast himself down from the top of the Temple

Temple on the Suggestion of the Devil, that the Angels would take care of him, saying, *Thou shalt not tempt the Lord thy God*; but in all things he made use of the ordinary means of sustaining and preserving the health of Body and Soul, and so did all the Apostles after him.

*Divine.* 'Tis upon this Method of Grace, and this Consequence of Means, under which God hides his Supernatural Operations, that *all the Rules and all the Spiritual Councils are grounded*, which the Apostles and Saints inspired by God have given to those whom they have conducted in those means: 'Tis not that they did not know perfectly that God is able to bestow on us his greatest Graces, without making us pass through those Exercises, but they knew at the same time, that *the common Order of his Providence is not to grant them to us, but pursuant to those Exercises, and by the practise of them*: And therefore they that presume upon obtaining the Divine Graces, without using the Means appointed, are guilty of a great Sin, and that is, of *tempting God*, by neglecting his Ordinances.

L<sup>d</sup> B. The sum of all is, That we are appointed to Labour, and use means to preserve both Body and Soul, and yet when all is done, the success depends solely on *Providence*; and whatever we obtain, is by the Intercession of an Infinite Goodness, and is indeed the *Free Gift of God*.

*Physician.* God deals with us as we do with our Favourite Children, we set them to do something that is harmless and innocent, to keep them from Idleness, and exercise their Obedience, and tho' all they do is not worth any thing, yet we reward



reward them at last with all that we have : And thus God commands us to do what we can for ourselves, to *Read, Meditate, Pray, Receive the Sacrament, &c.* And though when we have done all we are unprofitable Servants, yet he accepts our Good will, and assists our Endeavours, and at last rewards us with Eternal Life.

Ld B. We have a Glorious Instance in this Age of a lively Faith in this Doctrine, which appears in the Actions of the *Young King of Sweden*, who altho' he uses all manner of Human Means to conquer his Enemy, raises his Forces, exercises them to their Arms, and keeps up all the Human Arms and Discipline of War, yet when he intends to fight the Enemy, he calls his whole Army to Prayers, and being at the head of them, he and all his Officers and Soldiers do receive the Blessed Sacrament, declaring, That he does not depend on the Strength of his Arms, but upon a Blessing from Heaven upon his Just and Honest Endeavours.

Ld A. I confess, that Story is very remarkable especially when we reflect on the Actions of those Two powerful Monarchs, against whom this young Prince has had such wonderful Success : the one is accus'd of great *Barbarity and Cruelty* to his Subjects, and the other of *deserting his Religion to obtain a Crown* : And now behold the Judgment from Heaven, whereby the former has been so shamefully routed, and the latter is in danger of being Dethron'd by his Subjects, at the Demand of this young Prince, and to divert his victorious Arms from destroying their Country.

L<sup>d</sup> B. This is a glorious demonstration of a Divine Power in the Government of the World, and that it is by him Kings reign, and Princes decree Justice; and I cannot but think that the barbarous Persecution of the Poor Protestants in France, will at length bring some heavy Judgment on that haughty Monarch, and I hope, enable England and Holland to make some happy Terms and provision for them upon the next Treaty.

IV.

Merchant. But now you are speaking of Celestial and Terrestrial Crowns, will you be pleas'd to give us a little farther account of the Nature of those Joys, those Celestial Crowns we hope to enjoy in the next World?

L<sup>d</sup> A. I second that good Motion: I remember, this worthy Merchant did formerly make a plausible Estimate of the Value of a Terrestrial treasure, and if your Lordship pleases to make an Estimate of the Value of the Celestial, I shall be better understand how to set upon the Purchase.

L<sup>d</sup> B. The Value of this Treasure is such, that it is not to be express'd (as the other was) by Numbers and Figures, nor to be purchas'd with silver or Gold; neither is it possible to set it forth in its true Lustre, or indeed to give any perfect account of it whilst we live in this World, at so great a distance; much less ought we to pretend to speak of it at this time by way of hasty Discourse.



L<sup>d</sup> A. But pray, my Lord, let me hear something of your Lordships Opinion of the Nature of that Happiness that you esteem as so estimable Treasure.

L<sup>d</sup> B. 'Tis really too high a Subject for me to pretend to give any account of ; but yet since your Lordship commands it, I'll do what I can to represent some sort of *Idea* of it, tho' infinitely short of its true Character. I remember I have often heard your Lordship complain of the Unfaithfulness of Agents, the Ingratitude of Friends, the Plague of Law-suits, the Calamities of War, the Treachery, Malice, Envy, and Villany of Mankind in general ; and also of the many Distempers incident to our Human Bodies, as, the Stone, the Gout, the Cholick, Agues, Fevers, Pleurisy &c. how much of our Time is spent in sleeping, eating, drinking, and other necessary Occasions of Life, so that we scarce enjoy any Time to ourselves, or any rational Satisfaction in this World ; and all that we do is so chequer'd and allay'd with Diseases, Crosses, and Afflictions, that those few moments we have of Ease and Pleasure, are rather like *Dreams* and *Shadows*, than any real substantial Happiness.

L<sup>d</sup> A. 'Tis very true, and I have had good reason for it.

L<sup>d</sup> B. But in the other World, the Scene will be totally chang'd and alter'd in all respects, so that there we shall be transported with perpetual Joy and Felicity, without the least interruption ; no Unfaithfulness of Agents, no Ingratitude of Friends, no Law suits, no Wars, no Malice, no Envy, no Sicknes, no Sleep, no Crosses nor Afflictions shall interfere with our Eternal Joy and Happiness.

and whereas it is a Rarity in this World to find  
 the true Friend, there you shall meet with no o-  
 ther; *Thousands and Ten thousands of blessed An-  
 gels and Spirits will eternally embrace you with true  
 Love and Friendship, without the least Hypocrisie,  
 Flattery, or Dissimulation.* What Comfort, what  
 Joy will there be, when we meet in Heaven with  
 all our religious Friends and Relations, our *Wives,  
 our Children, our Ancestors*, with all the Apostles,  
 Patriarchs, Saints, and Martyrs, when we shall  
 be entitled (as the Apostle says, *Heb. 12.*) to  
 the society of holy myriads of *Angels, of the gene-  
 ral Assembly and Church of the first-born of God,  
 of the Judge of all, of the Spirits of just men made  
 perfect, and of Jesus the Mediator of the new co-  
 venant.* What Exaltations and Transports of Joy,  
 what Congratulations will they express at our safe  
 arrival there, thro' all the Temptations of the  
 World, the Flesh, and the Devil!  
 Divine. But what Tongue can ever express the  
 ten thousandth thousandth part of that Joy the  
 Soul of Man will conceive, when he is admitted  
 to the fruition of the *Beatifick Vision*, when he  
 shall see (as it were) face to face the glorious Ma-  
 jesty of the Almighty Creator, and of his Blessed  
 Lord and Saviour, receiving him with the highest  
 expressions of Love and Affection, and crowning him  
 with Immortal Glory and Honour, when he shall  
 see that Infinite, Glorious, and Blessed Spirit, that  
 continually comforted, assisted, and preserv'd him  
 thro' all Temptations, Crosses, and Afflictions of this  
 World?

And



And whereas in Temporal things it is a constant Observation, that *after Joy comes Sorrow*, the Fruition puts an end to the longing Desire after, and the Pleasure conceiv'd in them ; so that their *Nativity is only a Prelude to their Funeral* : In Heaven it is directly contrary ; such is the nature of its Enjoyments, so that they do not (like all other Pleasure) *spend and waste in the fruition* ; that tho' it be always feeding all Faculties with *new Delights*, yet it will never be exhausted but be always *equally*, because *infinitely*, distant from a *Period*.

L<sup>d</sup> B. In Heaven one Joy will be seconded by another to all Eternity ; and since it is not possible for a *Finite* to comprehend an *Infinite Being*, but in an *Infinite Succession*, it's plain, that the Soul of Man, will be eternally entertain'd with new Discoveries and fresh Raptures of Joy, and will be drinking in deep Rivers of Pleasure as fast as they spring up and flow from an *Eternal Fountain*, from God's right hand for evermore. And indeed so immense will our Happiness be, that we shall need as well as desire an *Eternity* to enjoy it fully, and after Millions of Ages are spent in the enjoyment of it, we shall still renew our Fruition with the same fresh enravishing Pleasures, as when we first possess'd and enjoy'd it : For, as new Pleasures, will still present themselves unto us, when we have enjoy'd them never so long, we shall still be at an infinite distance from any end of our Duration : And thus our Happiness consisting of an *Infinite Variety of Pleasures*, extended to an *Infinite Duration*, we shall neither be cloy'd with the repetition of it, nor tormented with the fear of losing it.

L<sup>d</sup> A. Hold, (my Lord) you need go no farther at this time, I am fully satisfied; *this is an inexhaustible Treasure indeed.* And now I begin to understand the reason *why the Soul of Man is never satisfied in this World.* I confess, I us'd to wonder at my self, when I had placed all my happiness in a certain Object, and with great pains and difficulty had obtain'd it, I was then little satisfied as before, but still wanted something else to compleat my Felicity; when at last I was so often disappointed, that I began to be convinc'd that *no such thing as True Happiness was to be found in this World*; and this really made me melancholy, and almost murmur against the Wisdom of my Creator: but now I see plainly that a boundless unlimited Desire was designedly and wisely imprinted on the Soul of Man, on purpose to teach him, that he was not to expect his Compleat Felicity in this World, or in any Created Being; and consequently, that nothing but an Infinite Unlimited Creator can satisfy his boundless and unlimited Desire.

L<sup>d</sup> B. Your Lordship observes very well, and you know that there is naturally no rest but in the Centre; and as the Earth is the Globular and boundless Centre of Bodies, which can never rest whilst they are removed from it, so God Almighty is the Infinite Centre of Spirits, *Cujus centrum est* Peripheria nusquam; and they can never enjoy any true Rest or Happiness whilst they are at distance from him, but in his presence is fulness of Joy for evermore.

L<sup>d</sup> A.

L<sup>d</sup> A.



L<sup>d</sup> A. When I consider what a noble Fabric this World is, which the *Almighty* in his Infinite Wisdom and Goodness hath thought fit to create for the use of *mortal Men*, that in a short time must return to their primitive Dust, and be Meant for Worms ; what fragrant Odours, varieties of Food, and pleasant Fruits, He hath created to refresh and delight their corporeal Senses ; I confess I cannot imagine but that the *next World*, that is made for pure immortal Spirits to dwell in to all Eternity, must be a place of transcendent beauty, glory, and happiness, infinitely beyond this World and above the conception of Man, imprison'd in a House of Clay, and cloath'd with the Rags of Flesh and Corruption.

L<sup>d</sup> B. Your Lordship has made a noble Observation. How is it possible to conceive that an Infinite Wise Being should make such a beautiful World as this for Man, whose Life is but a span, an inch of time in comparison of Eternity, and that He should not make the *next World* (the glorious Seat of the *Almighty*, of all the Noble Train of Angels, Saints, and Martyrs, to all Eternity) in a much higher degree of Beauty and Perfection. Certainly all the Harmony of beautiful, delightful and pleasant Objects in this World, is but as a Drop from the Ocean, a faint Copy or Resemblance, but the Original thereof must be in Heaven.

Divine. The Holy Ghost in the Revelations adapting his words to our weak Capacities, describes the Glory of Heaven in a Figure, by such things as are most precious in the estimation of Man, and therefore likeneth it to a great and holy City (nam'd *The Heavenly Jerusalem*) all built of pure Gold.

Gold like unto clear Glass or Crystal ; the Walls  
of Jasper-stone, the Foundations of the Walls gar-  
nish'd with twelve manner of Precious Stones, ha-  
ving twelve Gates, each built of one Pearl ; three  
Gates towards each of the four Corners of the  
World, and at each Gate an Angel, that no unclean  
being should enter into it : it is four square, the  
length, the breadth, and height of it are equal,  
twelve Thousand furlongs every way ; through  
the midst of her Streets ever runneth the pure  
river of the Water of Life as clear as Chrystal,  
and on either side the River is the Tree of Life,  
which beareth twelve manner of Fruits, and gives  
fruit every month, and the Leaves of the Tree  
are health to the Nations. What does your Lord-  
ship think of this Description ?

L<sup>d</sup> A. I think it is a very glorious Description,  
and plainly demonstrates the *inestimable value* of  
being a Denizen of that holy City ; for since Hea-  
ven is compar'd to an Earthly City, all built of  
the most precious things in the World, it is plain-  
ly intimated thereby, that it consists of all the most  
precious and valuable Enjoyments in the Cabinet of  
the Almighty, in the inexhaustible Fountain of bliss  
and happiness.

Divine. Your Lordship hath made a just In-  
ference ; and St. Paul, after he had once had a  
view of this blessed Sight in the third Heaven,  
ever after counted all the Riches and Glory of  
the World, in respect of it, to be but Dung, and  
his life after was but a fighting out, Cupio  
dissolvi, I desire to be dissolved, and to be with  
Christ : for, No Tongue (saith he) is able to ex-  
press, nor Heart of man to conceive, the Glory  
thereof : This is that precious Pearl which every  
wise



wise man will purchase, tho' it cost him all that he hath. If a man did but once see those Joys of another World, he would endure a thousand Deaths to enjoy that Happiness but for one Day. What else but the Taste of this Eternal Joy could animate the Primitive Christians, Saints, and Martyrs, to despise the Riches and Pleasures of this World, and even Life it self? Fire, Gallows, (saith Ignatius to his Persecutors) Beasts, breaking of my Bones, quartering my Members, crushing of my Body, all the Torments of the Devil together, let them come upon me, so I may enjoy my Lord Jesus and his Kingdom.

O glorious Faith! I will never (saith Basil) fear Death, which can do no more than restore me to him that made me. And King David prefer'd one day in this place before a thousand elsewhere; to be a Door-keeper in the House of God rather than to dwell in the richest Tabernacle of Wickedness.

L<sup>d</sup> B. These were glorious Expressions indeed and the effect of a lively Faith, whereby they did as it were see with their Eyes the Glory that was set before them; and I cannot imagine but that every man that is so far illuminated by the Divine Grace as to have such a lively Faith, must be ready to do the same things: For I'll suppose that a great Emperor should send a mean Person to take a Progress over his whole Dominions, and order him to go in the habit of a Beggar, from door to door, and observe among the Servants and Neighbours how each man stood affected to his Government, and should then assure him, that upon his faithful discharge of this Trust, at the Year's end, he would receive him into the highest

Favour

Favour, place him in the greatest *post* of Honour and Grandeur, endow him with all the Riches of his Empire, and set him to preside over all the Nations ; how would this man smile within himself when he should be *kick'd* and buffeted at the rich-man's door, forc'd to lie in the Barns, suffer all manner of hardship, call'd a wandring Vagabond, &c. how little would all these Afflictions appear to a man, that had his Thoughts full of the Honour and Splendor that would be shortly set before him, upon his return to Court ? How would he despise the Shame, and entertain himself with the Thoughts of seeing all these men fall down before him, cringe and creep, and beg his Pardon for their Folly and Uncharitable Behaviour ? Certainly if he did believe that the Emperor would be as good as his word, this must be the natural consequence of such a Tryal and Pilgrimage.

Divine. Your Lordship observes very well, 'tis really nothing but want of Faith that makes men so apt to be discourag'd in the course of a virtuous Life, and in the Cause of Religion : Did men really believe the Scripture, and the Rewards for the Righteous in another World, as they say they do, they would heartily joyn with the Apostle, and for the Joy that was set before them, they would readily endure the Cross and despise the Shame.

La B. Methinks these Words of our Blessed Saviour are very remarkable ; *Blessed are they which are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven. Blessed are ye when men shall revile you and persecute you, and*



*shall say all manner of evil against you falsely for my sake : rejoyce, and be exceeding glad, for great is your reward in Heaven.*

*Divine.* They are very remarkable Words indeed ; and as your Lordship has before intimated, Can any man that does really believe in our Blessed Saviour, that he is *the Son of God, the Second Person in the Trinity, that all power is given him in Heaven and in Earth, and that these are his Words and his solemn Declaration on the Mount ;* can any Man that hath this Faith be afraid of the Censure of men, (of a few vain fantastick Muck-worms) for doing his Duty to the *great Creator of Heaven and Earth* ? Can any man that rises early and sits up late to gain a Trifle here on Earth for the term of his Life, because he believes it profitable to his Body, be asham'd to appear in the World for the purchase of an Eternal Inheritance for his Soul, if he did really and truly believe there was any such thing ? No ; whoever hath this Belief, is so far from being afraid of *wicked Censures*, or of *the Malice of Men* govern'd by the Spirit of Satan, that he *rejoices greatly at all his Crosses and Afflictions, that he is thought worthy to suffer for his great Lord and Master ;* and only pities and despises the folly and blindness of censorious and wicked men, who at the same time they are *passing their wicked Censures upon good men, and thereby placing Crowns of Glory on their Heads, are heaping up Ruin and Destruction on their own, and for whom it had been better they had never been born, or that they had been thrown into the Sea with Mill-stones about their Necks, or, if it had been possi-*

le, that they might be again annihilated, and re-  
duc'd to their Original Nothing.

L<sup>d</sup> B. Every Tree is known by his Fruit ; a  
good Tree can no more bring forth bad Fruit, than  
an evil Tree can bring forth good Fruit : You may  
know mens Faith by their Works. But there  
are too many who, I doubt, do not believe  
the holy Scriptures, nor the Divinity and  
Incarnation of our Blessed Lord and Saviour.

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**F I N I S.**

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CONCERNING THE  
 Divine Authority  
 OF THE  
 SCRIPTURES.

The Divinity of our

Blessed Saviour,

And the Divine Personality of

The HOLY GHOST.

CHAP. I.

*Of the Divine Authority of the Scriptures.*

Divine. **T**HEY that will not believe the Scriptures, nor the Divinity and Incarnation of our blessed Saviour, which are attested with the most plain and evident Testimony, are not (I doubt) to be convinc'd by Reason or Argument, but must be left to the fatal consequence of their own Folly.

Ld B. There is no Book extant in all the World that hath so great a testimony for the Truth and Reality of the matters therein contain'd as the Scriptures have ; and therefore we must either be-



lieve those Sacred Writings, or resolve to believe nothing at all : And if the *Scriptures* are to be believ'd, then the *Divinity and Incarnation* of our Saviour must be believ'd. And so likewise if the *Miracles of our Saviour* are to be believ'd, then the *Scriptures must be believ'd*, for they both fortifie and prove each other.

*Physician.* The Jews prove the Divine Authority of the Old Testament several ways ; as 1<sup>st</sup>, By the *venerable Antiquity* of it, for as *Truth was before Falshood*, so *God and his Scriptures were before Idols and their Fables*. All which are inventions of a fresh date in comparison of the *venerable Antiquity* of Hebrew Scripture. 2<sup>dly</sup>, By the *Care and Caution us'd in writing, receiving and preserving those Books* ; for nothing was written but by general agreement, at the very time while things were fresh not only in mens Memories, but *even before the Eyes of the Parties concern'd*, which leaves no room for Fiction in the case. And no Books were admitted into the *Canon*, but by consent of the whole Congregation and Synagogue then present ; and in order to preserve them, *twelve authentick Copies* were taken, for each Tribe *one*, and then a Copy transmitted to every Synagogue in each Tribe, attested by publick Notaries and Scribes before Examiners and Witnesses. And Copies were also laid up in the Treasury of the Temple, kept under several Locks and Keys, never to be touch'd but by Persons particularly appointed, nor used but with singular Reverence ; *to add or diminish, to corrupt or alter was present death by their Law*. What could possibly be done more to secure them from Fiction or Mistakes ? Or how is it possible, that amongst such Writings, either Falshood should creep in or Truth once received

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ceived, be afterwards depraved ; especially since in all calamities the zealous Jew was ready to die for every Sentence of Holy Scripture. 3dly, By the Character of the Persons who wrote it, for the Historical part was set down by publick Authority, the Prophetick was indited by the *Prophets*, plain honest men, authoriz'd by Miracles, and as GOD's Word, and not *Man's*, they left these Predictions in the publick Treasury, till the Event should prove them true ; their *Lives* were *unblamable*, and their *Deaths* for most part in defence of the *Truth*. 4ly, By the universal Consent of all the Writers of the *Old Testament*, one after another, who did not as prophane Writers usually do, reprehend the former, and hunt after Praise by their Ancestors Disgrace ; but as a most certain argument that they were all guided by *one Spirit*, in so many thousand years, *no one oppos'd the other*, but allowing the truth of the former, did all build thereupon as on a sure Foundation : Thus *one Prophet confirmeth another*, and finally *Christ approveth them all*.

*Divine.* These are very proper Considerations, and such as can never be answer'd ; but there are also other Internal Considerations and Arguments to be us'd : for if you will but open the Book it self, and look into the Text, you shall see (in a manner) *God's own Hand, God's own Characters, God's own Sign, and Seal, and Subscription to the Paper* ; you shall see *God's Omnipotence, God's Spirit, God's Providence no less in those Letters of his Book, than you beheld before in the Tables of his Creatures*. For consider the Subject they treat of, and the End they aim at ; the first is nothing else but the Acts and Deeds of *One Eternal God* ; and the later, the *Glory of the*



*the same Deity, and the Salvation of Mankind*  
 But what other History in the World hath so noble a subject, or aims at so great an End? Profane Writers refer all to Men, the Scriptures refer all to GOD; and what is the reason of this difference, but that *one proceeded from a Humane, and the other from a Divine Spirit?*

L<sup>d</sup> A. I must confess I find no Historians that give the honour of all Victories to God, they will describe to you often the particular Commendation of every Captain, they will defraud not one Souldier of his praise in the Victory, they will attribute much to the Wisdom of their General, much to his Courage, much to his Watchfulness, much to his Fortune. They will attribute to the Place, to the Wind, to the Weather, to the shining of the Sun, to the raising of the Dust in the Enemies Eyes, to the flying of some little bird in the Air, and to a Thousand such petty Observations, but *to God nothing at all*; whereas in the Scriptures it is in every battle recorded, *God delivered them into their Enemies Hands, God overthrew them, God gave the Victory.*

*Divine.* And do not these things plainly demonstrate the difference I have mentioned? For since profane Writers which do treat of Men, extol Men, seek the Favour of Men, do all proceed of the Spirit of Man; the Scriptures which treat of Matters above the compass of human Understanding, that refer all to God and supernatural Ends, could not proceed of a natural or human Spirit; for by Nature the Jews were Men as well as the Gentiles, and had their natural Infirmities of Flesh and Blood as well as they, and therefore those high and supernatural Writings amongst them, must proceed from God that specially directed them

them, and gave them Light of Understanding above all other Nations and People in the World.

L<sup>d</sup> B. 'Tis very true; and we may also consider the *Stile and Phrase of the Holy Scriptures*, so different from that of other Writers, so *inimitable* by man, and so *expressive of the God that inspir'd* it. *Josephus* the Jew, who for the glory of his Eloquence, had his Image of Metal erected by *Titus* the Emperor in the Market-place of Rome, wrote the same Story which the Scriptures contain, and yet how *flat and dull* is that Book to the *stile of the Scriptures* !

Physician. But methinks if there were nothing else to prove the Scriptures to be of a Divine Authority, the *lofty and mysterious Doctrines therein contain'd* were sufficient, as being altogether above the reach of Human Reason; for, What man could ever have thought that *the World was made out of Nothing*, that *Angels should be damn'd eternally for their Sins*, that *Adam should transmit the guilt of Disobedience to all his Posterity*, that *the Seed of the Woman should deliver us from that guilt*, that *God is One Substance and Three Persons*, that the *Second* of these Persons, being God, should yet be made Man, and *die upon a Cross for Mankind*? These, and many others, are so far distant from *Mans reasonings*, that it could never have *enter'd into his Head to conceive or invent them*, much less to require the belief of them from others; and therefore GOD, who alone could reveal these Secrets, must needs have been the *Author of these Scriptures* which discover them to us.

Divine



*Divine.* But what think you of the many plain and expresse *Prophecies of things to come*? Is not this an *invincible Proof* that the Scriptures are from God's Infallible Spirit, who alone could see and signifie what Wonders his Almighty Power intended afterwards to accomplish? for as to the *Heathen Oracles*, they were always *evasive*, and had a *double meaning*, and are acknowledg'd by *Porphyry*, the great Patron of *Paganism*, and others to be ignorant of future contingent matters.

*Physician.* When I read the Prophecy to *Abraham*, of his *Issue* inheriting the Land of *Canaan*, when in the Course of Nature he could have none, his Posterity's descent into *Egypt*, the Prophecy in *Gen. 49. 10.* that the *Scepter* should not depart from *Judah* till *Shiloh*, (or the *Messiah*) the expectation of all Nations should come which was perform'd Two thousand Years after, tho' there was then no *Scepter*, no *King*, and the first was *King Saul*, and was elected out of the Tribe of *Benjamin*; but yet afterwards *David*, a poor Shepherd of the Tribe of *Judah*, was chosen King, to fulfil that Prophecy: When I read, *Gen. 48. 49. Josh. 15, &c.* the description of the *Portion and Dwelling of each Tribe* in the Land of *Canaan*, which was afterwards perform'd by casting of Lots: When I read of *Moses* foretelling the Captivity of the *Jews*, and that God should finally give them up for their Sins, and receive the *Gentiles*, which we now see perform'd with our Eyes: When I read the *Predictions* of *Isaiah* concerning the Birth, the Life, the Sufferings and Death of our Saviour so punctual, that it looks more like a relation of things past than things to come, and innumerable more such Prophecies in Scripture: I cannot but own that it amounts to as clear a Proof of

*Divine*

Divine Revelation as can possibly be expected by  
Rational Creatures.

L<sup>d</sup> B. But what think you of the Prophecy  
the Punishment of him that should rebuild  
Jericho, *Josh. 6.* that in his eldest Son he should  
lay the Foundations ; and in his youngest Son he  
should build the Gates thereof ; which was per-  
form'd five hundred years after upon one Hiel,  
who began to rebuild the said City, and was ter-  
rified by the sudden death of his two Sons A-  
ram and Segul, *1 Kin. 3. 16.* and of the Birth  
and Acts of Josias, *2 King. 13.* in the presence  
and hearing of all the People, and immediate-  
ly register'd more than three hundred years before  
Josias was born?

Divine. But what can be said against the Pro-  
phesy of Cyrus, long before he was born ? *Isa.*  
*I say to Cyrus, Thou art my Shepherd, and*  
*thou shalt fulfil all my will, I say to Jerusalem, Thou*  
*shalt be builded again ; I say to the Temple, Thou*  
*shalt be founded again. Thus saith the Lord to my*  
*anointed Cyrus, I will go before thee, and will*  
*scatter the glorious people of the earth in thy pre-*  
*sence ; I will break their brazen gates, and crush*  
*in pieces their iron bars : For my servant Jacob's*  
*sake have I called thee by name, and have armed thee,*  
*whereas thou knowest not me. This Prophecy was*  
*pronounc'd openly to the People, and publish'd*  
*to many thousand hands before the Captivity of*  
*Babylon ; and Cyrus himself, who was born many*  
*years after, was excited by this very Prophecy*  
*to perform the same. Thus also Jeremy foretold*  
*the Ruin of Jerusalem, and their Captivity by*  
*the Babylonians ; and Daniel the Overthrow of*  
*Persia by the King of Greece, and the Invasion and*  
*tyranny of the Romans.*

L<sup>d</sup> B.



**L<sup>d</sup> B.** Daniel foretold the four great Monarchies of the World, and described the same as distinctly as if he had liv'd in them all; and I might here alledge the particular description of the fight between Darius and Alexander set down by Daniel under the names of the great Ram, and the fierce Goat with one horn, which Goat he himself Interpreteth of a Grecian King that should conquer the Persians, and therefore Alexander coming to Jerusalem about an hundred years after, and hearing this Prophecy of Daniel Interpreted unto him by Jaddas the high Priest, assur'd himself that he was the man signifi'd, and so after long Sacrifices done to the God of Israel, and after he had bestow'd much Honour, and many Benefits upon the High Priest, and Inhabitants of Jerusalem, he went forward in his way against Darius with great Alacrity, and had the famous Victory which all the World knoweth: *Josephus, Cap. 8. Dan. 2. & 8.*

**Physician.** Tho' these and many other Prophecies are manifest Proofs that the Scriptures were written by the Inspiration of the Holy Spirit, yet it is of no inconsiderable advantage that these things are also confirm'd by the Writings of Heathens and Infidels themselves; for amongst them you shall read of the Creation of the World, of the flood of Noah, of the long Lives of the Fathers, of the Tower of Babylon, of Abraham, Isaac, Jacob, Joseph, Job, &c. and of Moses, you may read not only of his Miracles, but the very Description of his Person that he was a long tall Man, with a yellow Beard, and long hair, &c. See *Arrianus Eupolemus, Numenius, Pythagoricus, Aristaeus, Josephus, Justin, Eusebius*, and many others: Nay, it's said that Moses did such Miracles

es in *Egypt*, that he was by some worshipped as God in that Country, and called by many *Mercurius* ; and that the *Ethiopians* learned Circumcision of him, which they retain to this day.

## CHAP II.

### Of the MESSIAH promised in the OLD TESTAMENT.

Divine. **B**UT if the Divine Authority of the Old Testament be allow'd and establish'd, there can be no doubt of the Divinity and Incarnation of our Blessed Saviour, for the promise of a *Messiah*, who should be God as well as Man, run through the whole Book ; it is as ancient as the Offence of *Adam* in *Paradise* : *The Seed of the Woman shall break the Serpents head ;* that is, one in time shall be born of a *Woman*, who shall conquer and trample under foot the Kingdom of *Sin* and *Satan*.

The same is promis'd to *Abraham*, and to *Isaac*, *In thy seed shall all the Nations of the earth be blessed.* Again, *Gen. 49. The Scepter shall not depart from Judah till Shiloh come ;* which proves against the Jews, that Christs Kingdom was not to be temporal, but spiritual ; for the temporal Scepter was to depart from *Judah* when Christ came. And, *Deuteronomy xviii. 18, 19. I will raise up to this people a Prophet from among their brethren, like unto thee, and will*



will put my words in his mouth, and he shall speak unto them all that I shall command him. And shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, will require it of him. Psal. 89. 35. I have sworn unto David by my holiness, His seed shall endure for ever, and his throne as the Sun before me. And, Psal. 2. I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. Psal. 71. All Kings shall adore him, and all Nations shall serve him. Jer. 23. 33. Behold, the days come on, and I will raise up to David a just seed, and this is his name that men shall call him, The Lord our righteousness. This was spoken Four hundred years after David was buried, so was that of Ezekiel 34. where Christ is called by the name of David, and Isa. 4. 9. he is call'd *Admirable Counsellour, the Mighty God, Everlasting Father, the Prince of Peace*

*Physician.* The Prophecies of this kind are almost infinite, and Christ is indeed the Common Object, in which the Signs and Figures, the Parables and Prophecies of the Old Testament do centre

*Divine.* They are so; and thus for *Sacrificing* the Scripture tells us in many places, that it was instituted for a Typical Representation of the Death of our Saviour. So the *Author to the Hebrews* makes the sacrific'd Body of our Saviour to answer to and succeed in the room of the whole body of the Jewish Sacrifices, as the true Antitype of those Types and Shadows; for Heb. 10. 5, 6, &c. speaking of Christ, he saith thus, *Wherefore when he cometh into the world, he saith, Sacrifice and Offering thou wouldst not, but a Body hast thou prepared me; that is, a Body to be sacrific'd in the room of all former Sacrifices and*

*Offerings.*

Offerings. Thus again, *In burnt-offerings and sacrifices thou hast no pleasure*; then said he, *Lo, I come to do thy will, O God*; that is, to die a Sacrifice for the Sins of the World; and hereby, saith he, *he taketh away the first*, that is, those Typical Sacrifices, *that he may establish the second*, that is, that great Sacrifice of Christ's Body; for so it follows v. 10. *by the which will we are sanctified through the offering of the body of Jesus Christ once for all*; in which words he plainly makes all the Jewish Sacrifices in general to be Types and Figures of the great Sacrifice of our Saviour's Death.

Physician. And as all those Jewish Sacrifices were to be *sound and immaculate*, they were thereby express Types of the *Unspotted Innocence and Purity of our Saviour*; and the Bodies of the sacrifices being burnt without the Camp, as being defil'd and curs'd on account of the Peoples Guilt which were transfer'd upon them, did prefigure the Expiatory Sacrifice of our Saviour, who was crucified without the City; *Wherefore Jesus also that he might sanctifie the people with his own blood, suffered without the gate*, Heb. 13. 12, &c.

L<sup>d</sup> B. In like manner *The Holy of Holies* was a Type of *Heaven*; and the High Priest's entring hereinto after he had slain the Sacrifice, was a plain Type of *our Saviour's entring into Heaven after the sacrifice of himself*: So the High Priest's sprinkling the Blood before the Mercy-seat was a Type of *our Saviour's presenting his Blood to the Father in Heaven, and there pleading in our behalf*.

Divine. It would be endless to cite all the Texts to this purpose.

L<sup>d</sup> B.



**La B.** The chief end of the writing the Old Testament seems to be the foretelling of the Messiah; and there are several places in Scripture which do foretel the exact time of his Birth, and many other material circumstances of his manner of Life and Death.

**Lawyer.** I think this is a very material Point, therefore I desire this Reverend Divine to point out to those Texts of Scripture that do prove those remarkable circumstances.

**Divine.** For the particular time when Christ should appear in the World, read *Gen. 49. 10. Dan. 9. 26.* — His being born of a Virgin, *Isa. 7. 14.* — the place of his Birth, *Mic. 5. 2.* — the Murder of the Infants in the Coast of *Bethlehem, Jer. 31. 15.* — the Eastern Princes coming to adore and offer him Gifts, *Psal. 72. 10.* — his presentation in the Temple of *Jerusalem, Mal. 3. 1.* — his flight into *Egypt*, and return thence, *Hos. 11. 2.*

**Physician.** And for *John Baptist's* preparing his way in the Desert, you may read *Isa. 40. 3. Malac. 3. 1.* — his Humility and Gentleness of Spirit in the discharge of his Office, *Isa. 42. 2.* — his Miracles, and cure of Infirmities and Diseases, *Isa. 29. 2. 35. 8. 61. 1.* — his dying for the Sins of the World, *Isa. 53. Dan. 9. 26.* — being betray'd by his own Disciples, *Psal. 41. 10. 55. 14. 109. 8.* — being sold for thirty pieces of Silver, *Ezek. 11. 12.* — and buying a Field with the price of his Blood, *Jer. 30.*

**Law.** Is it possible that all these Circumstances are foretold in the Old Testament?

**Attorney.** I have often read over the *Old Testament*, and I never observ'd so many Revelations of the *Messiah*.

**La B.**

L<sup>a</sup> B. But if you will give as much attention to the reading and understanding the Scripture as you do to understand your Worldly Interest, you will see these and many more Predictions of him; or you may read his triumphant entry into *Jerusalem* upon an Ass, *Ezek. 9. 9.* — the buffeting and spitting upon his Face, *Isa. 50. 6.* — the scourging and beating his Body before his Death, *Isa. 53.* — his dying between Malefactors, *Isa. 53. 12.* — the Vinegar given him to drink, the dividing his Clothes, and the Lots cast for his Coat, *Psal. 69. 22. 22. 19.* — his Resurrection from the Dead the third day, *Psal. 16. 9, 10. Hos. 13. 3.* his ascent into Heaven, and sitting at the right hand of God, *Psal. 68. 19. 110. 1.* And what do you think of all these Predictions, some four, some two, some one thousand years before Christ was born? Were all these things foretold by Chance, by a fortuitous concussion of Thoughts in the Brain?

*Lawyer.* No, my Lord; tho' I must ingenuously confess, that the hurry of my Practice hath very much obstructed my Study of Divinity and the Scripture, yet I am entirely convinc'd, that this *Tubes Testium* is not to be contradicted.

*Merchant.* But since the Old Testament is so express in the point, how came the Jews not to believe? Is not this a great Objection, to all this evidence.

*Divine.* This is so far from being an Objection, that it is one of the greatest Proofs and Demonstrations of this Truth; for among the Marks of the true Messiah, set down by God's Prophets, this was one, *That he should be refus'd of the Jewish Nation.* Hence it is said of the Jews, who are call'd the Builders of God's House, *Psal. 118.*



*The Stone which the builders rejected is made the head Stone of the corner : this is done by God, and it is marvellous in our eyes. Matt. 21. 43. Therefore (saith our Saviour) I say unto you, The Kingdom of God shall be taken from you, and given to a Nation bringing forth the fruits thereof.*

*L<sup>d</sup> B.* The blindness of the Jews, and the dispersing of them through all the World, without a King or Priest, or Temple, or Sacrifice ; is a visible Proof of the Truth and Predictions of the Old Testament, and indeed of all the Scriptures.

*Physician.* They are so ; and whomsoever that Nation should receive and acknowledge, it were a great argument by Scripture that he were not indeed the *true Messiah*.

*Merchant.* You have fully answer'd my objection ; But pray Sir, do the Heathen Writers say nothing of this matter. For if other Authors besides the Jews do make mention thereof, I cannot see what can rationally be said to the contrary.

### C H A P. III.

#### *Heathen Testimonies concerning our Blessed* SAVIOUR.

*Physician.* **T**H E Heathen Writers do give several Testimonies of this Truth. Thus in *Zoroaster's* ancient Writings, many Indications of the Son of God are to be found, whom

he calls the *Second Mind* ; and *Hermes Trismagistus* styles him the *first begotten Son of God, his Only Son, his Dear, Eternal, Immortal, and Incorruptible Son, whose name is Ineffable* ; and after him, *Orpheus, Hesiod*, and others, utter the like speeches of the *Son of God* ; and so do the *Platonists*, as you may read at large in *Origen* against *Celsus*, and in *St. Cyril* against *Julian* the Apostate.

L<sup>d</sup> B. But what do you think of the *famous Prophetesses* among the *Gentiles*, called *Sibyllæ*, whose Writings were long before our Saviour, were gather'd by the *Romans* from all parts of the World, and laid up in the Capitol, under the trust and charge of the High Priest, were translated in part by *Cicero*, in his Book *de Divinatione*, who was slain more than forty years before our Saviour's Nativity, and are cited by *St. Augustin, Justin* the Martyr, *Origen, St. Cyril*, and many other Authors of undoubted Credit ?

*Physician*. *Constantine* the first *Christian Emperor*, who was a religious, wise, and grave Prince, and who had many learn'd men about him, as *Platinius* his Son's Tutor, who writeth of these prophecies, and who had power to see and examine the original Copies in the *Roman Treasury*, maketh an Oration to a *Council of Prelates* in his days, which you may see in *Eusebius*, lib. 4. cap. 2. *de vitâ Constant.* demonstrating the *Authority* of these Prophecies relating to the *Messiah* ; which seems indeed to have been a great cause of his constant Zeal and Fervour in Christianity.



*Merchant.* I desire to hear what these Prophecies were.

*Physician.* One of them begins her Greek Verses in this manner, *Know thy God, which is the Son of God*; and another maketh a whole Discourse of Christ in Greek Verses called *Acrosticks*, being all concerning the Life, Death, Glory, and Judgment of the Son of God; and the first Letter of every Verse made this Sentence, *Jesus Christ, Son of God, Saviour, Cross*; and the two last Verses end thus, *He that hath been here describ'd by our Acrostick Verses, is an Immortal Saviour, and a King that must suffer for our Sins.*

La B. Cicero in divers places of his Works mentioneth another Prophecy of Sybilla, touching a King that should rise over all the World, at which himself and all the Romans were greatly troubled; and in his First Book of Epistles to Lentulus, he saith, that one of the Sybil Prophecies was, *That when the Romans should restore a King in Egypt by force, then should ensue the universal King over the Romans and all others*; which Prophecy being much urged by Cato the Tribune against the restoring of Ptolemæus Aulates late King of Egypt, (that for his evil Government was expel'd by his Subjects) the matter was thought of such weight by all the Roman Senate, that altho' they were inclin'd to have restor'd him, yet in regard of this Prophecy they chang'd their minds.

*Physician.* They did so; but yet all this could not alter the Decree of Heaven, for King Ptolemæus perceiving the Senators minds to be alter'd, fled secretly from Rome to one Gabinius that was the

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Roman Governour of Syria, and for Five millions of Gold that he promis'd him, he was by the Roman Forces under *Gabinus* restor'd to his Crown ; and not long after was *Christ* born, according to the meaning of the *Sybil Prophecy* ; as you may see in *Dion. Hist. lib. 39.*

L<sup>d</sup>A. Tho' I cannot deny but that you have sufficiently demonstrated this Truth by other Arguments, yet methinks any Collateral Authorities from *Heathen Writers*, that were *Enemies to Christianity*, have a very great influence upon my Mind.

Lawyer. I must acknowledge that when Truth is confess'd by an Enemy, it will have a great influence upon all men ; and therefore in all our Tryals at Law, when a Witness of the adverse Party confesses the fact it hath always a great effect upon an *English Jury*.

Divine. But what will you say if the Devil himself hath openly confess'd this truth ? I presume you will not take him to be a Friend to the Christian Religion.

Lawyer. No indeed ; but how will you prove such a Confession ?

Divine. Very easily ; for, I presume, you will not deny but that most of the *Heathen Oracles* were the delusions of *Satan*.

Lawyer. There is no doubt of that ; I believe almost all learned men that have examin'd into the Fallacies of that kind, do acknowledge the same.

Divine. Then I will only quote the Authority of two Oracles of *Apollo* concerning this matter ; the one was to a Priest of his own, that demanded his Opinion of *God and the True Religion* to whom he answer'd in Greek, *O thou unhappy*



py Priest, why dost thou ask me of God, that is the Father of all things, and of this most renown'd King's dear and only Son, and of the Spirit that containeth all, &c. Alas, that Spirit will enforce me shortly to leave this habitation and place of Oracles. And for this, see Suidas in Thulif. & Porphyry, and Plutarch. de Oraculis. The other Oracle was to Augustus Caesar, about the very time that Christ was born in the Flesh; for whereas the said Emperour, now drawing into age, would needs go to Delphos, and there learn of Apollo who should reign after him, and what should become of things when he was dead; Apollo for a great space would make no answer, notwithstanding Augustus had been very liberal in making the great and famous Sacrifice call'd Hecatomb; but in the end, when the Emperour began to repeat his Sacrifice again, and to be instant for an Answer, Apollo not being able to conceal the truth, being (as it were) enforc'd thereunto, utter'd these strange words unto him; *An Hebrew Child that ruleth over the Blessed Gods commandeth me to leave this Habitation, and out of hand to get me to Hell, but yet do you depart in silence from our Altars.*

Merchant. Is it possible? What Authority have you for this?

L<sup>d</sup> B. No less than Suidas on the Life of Augustus, and Nicephorus History, lib. i. cap. 17.

Merchant. This is a most astonishing Instance; for such a Story could never pass upon the World in relation to so great an Emperour if it were not true: But, pray what did the Emperour think of it? What effects had this upon him?

L<sup>d</sup> B.

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La B. Very great ; for *Augustus* taking this Oracle into serious consideration, return'd to Rome, and built there an Altar in the Capitol, with this Latin Inscription, (as *Nicephorus* affirmeth) *Ara primogeniti Dei, The Altar of God's first-begotten Son.*

Attorney. This is a most remarkable Story indeed, and enough to convince the most barbarous Heathen.

Lawyer. These things all put together, are so plain and convincing, and of such vast consequence to Mankind, that I am asham'd to think that I have spent so much time in reading the Records of *Westminster-hall*, and so little in reading the Records and Histories of *Eternal Truth.*

Physician. But since we have had some Discourse of the *Sybil Prophecies*, I cannot forbear to mention what I find recorded in the famous History of *Suetonius Tranquillus*, cap. de vitâ *August.* That *Augustus Caesar* having a great regard for the *Sybil Verses*, was pleas'd some time before our Saviour Christ was born, to lay them up in better order than before, which was under the Altar of *Apollo* in the Hill *Palatine*, where no man might have the sight of them but by special licence, which licence the Emperour *Constantine* proveth that *Virgil the Poet* had, being a person in high favour with *Augustus*; and thereupon in a certain flattering *Eclogue* or *Composition of Verses* made upon a young Child that was in favour with *Augustus*, he applicth to this Child the whole Prophecy, which he had read in the Verses of *Sybilla* touching the Birth of Christ and of the Peace, Grace, and Prosperous Age that should come with him.



L<sup>d</sup> A. *Virgil* is a Book that every common Student hath perused, and which all our young Noblemen and Gentry read every day, and therefore pray let us hear the very words;

Physician. My Lord, you shall: In his fourth Eclogue he beginneth thus,

*Ultima Cumæi venit jam temporis Ætas  
Magnus ab integro seculorum nascitur ordo  
Jam redit & virgo, rediunt saturnia regna.*

Merchant. What is the English of these Verses?

Physician. The English is this; Now is come the last Age prophecied by Sybilla call'd Cumea, now cometh to be perform'd the great Ordinance and Providence of God appointed from the beginning of the World; (these were Sybil's words, tho' *Virgil* varies a little) Now cometh the Virgin, and the first golden days of Saturnus shall return again. Thus much translated *Virgil* out of Sybilla touching the Eternal Determination of God for Christ's coming into this World, as also of his Mother the Virgin, and of the Infinite Blessings that should appear with him.

Merchant. Well, what follows?

Physician. Then he sets forth what Sybilla had said for Christ's actual Nativity;

*Jam nova progenies  
Cælo dimittitur alto  
Chara Deum soboles, &c.*

that is, Now a new Progeny or Offspring is sent down from Heaven, the dearly beloved Issue or Child of the Gods.

Lawyer.

*Lawyer.* How came *Sybilla* to say (*the Issue of the Gods* ? ) that looks a little odd of so divine Prophetess.

*Physician.* You observe very well, Sir ; for this was *Virgil's* alteration, the words of *Sybilla* being *Chara Dei soboles*, *The dearly beloved Son of God* ; in the Singular Number ; but *Virgil* being a fashionable Poet, had a mind to follow the Stile of the Times.

*Merchant.* Is there any more in that Translation ?

*Physician.* Yes Sir ; in the next place he setteth down out of *Sybilla* the Effect and Cause of Christ's Nativity, thus ;

*Te duce, si qua manent sceleris vestigia nostri  
Irrita perpetuo solvent formidine terras.*

That is, *Thou being our Leader or Captain, the remnant of our Sins shall be made void, or taken away, and shall deliver the World for ever from fear of the same.*

Now let any man consider whether these Prophecies might be applied to any poor Child in Rome or no, who soon after died, without doing good either to himself, or any other.

L<sup>d</sup> B. 'Tis plain that the great Emperour *Constantine* did not think so, who concludes his Speech in these words, *These are the things that fell from Heaven into the Mind of this Virgin to foretell, for which cause I am induced to account her for blessed, whom our Saviour did vouchsafe to chuse for a Prophetess, to denounce unto the World his holy Providence towards us.*

*Merchant.*



*Merchant.* I must confess I cannot but with great Veneration adore the Goodness of God, and acknowledge the Force of all this Evidence.

*Lawyer.* But if I am not mistaken, there are some late Authors, that look upon all the Prophecies, or Relations of the Sybils to be meer Fictions :

*La B.* There are so, and I observe that in every succeeding Age, when the knowledge of ancient things should rather grow more and more obscure, yet even then, some Learned Man or other sets up for new Discoveries, and pretends to attain to greater exactness in the knowledge of Antiquity, then all the Fathers that went before him ;

*Physician.* How can they make those Prophecies to be Fictions, which were foretold long before they were perform'd, and cited by those Authors that lived before the time of our Saviour ? As *Cicero*, and others. But 'tis true, indeed, that after the burning of the Capitol, where these writings were kept ; many Fictions were brought from *Greece* (amongst the Sybil Writings) by *Othacilius Crassus* ; neither will I dispute, whether the Sybils learn'd these things by an immediate Revelation, or from the Old Testament, or by Tradition from the *Jews* ; for it doth not seem material, which way the Truth came to their Knowledge ; since it is apparent that the same was plainly acknowledg'd, both by the *Jewish* and *Prophane* Authors before our Saviour's Birth.

*La B.* I must confess, I can entertain no great Opinion of any Authors that pretend to be mighty Friends to Religion, and yet take a world of pains to expose those Proofs that many of the ancient Fathers have quoted with great Reverence ; For if they themselves had not believed them, yet they

they might have been silent in the Case, and not have less'n'd that Evidence which hath great weight with others, and that hath prevailed with many great Men, as even with *Constantine* the first Christian Emperor himself.

La B. This is most certain, that the *Gentiles* did always acknowledge that the Books of the Sybils were favourable to the Christians, as appears from the words of *Aurelian* to the Senate recited by *Episcus*; I admire, (says he) Gentlemen, that you should spend so much time in consulting the Writings of the Sybils, as if we were debating in an Assembly of Christians, and not in the principal Place of the Roman Religion.

Physician. For my part I am satisfied in the point: But since we are upon this Topick of comparing the Heathen Authors with the Scriptures, and seeing how they agree together in relation to the Coming of a *Messiah*, give me leave to observe the History of *Herod*, out of *Josephus* and *Eusebius*: *Herod* was the Son of *Antipater*, his grandfather was a Sexton in *Apollo's Temple*, and his Father was brought up among the Thieves in *Jerusalem*, yet being a man of great Natural Parts, well educated by his Father, of great Wit, very beautiful, and of many other excellent and natural Endowments, he came at last to marry the daughter of *Hircanus* King of *Jury*, that was descended lineally of the House of *David* and the Tribe of *Judah*, and by this Marriage obtain'd of his Father-in-law to be made Governour of the Province of *Gallilee* under him; but *Hircanus* falling afterwards into the hands of the *Parthians*, *Herod* ran away to *Rome*, and by the favour of *Anthony* he obtain'd to be created King of *Jury*; whereupon, to secure himself from the known Prophecy



Prophecy of a King of the Line of *Judah*, he got *Hircanus* into his hands, and put him to Death; and after him *Aristobulus* his younger Brother and his three Sons; he also put to death his own Wife *Mariamne*, *Hircanus's* Daughter, and *Alexandra* her Mother, and soon after three of his own Sons, because they were of the *Blood royal of Judah*; he caus'd also to be slain at one time Forty of the chiefest Noblemen of the Tribe of *Judah*, and as *Philo* the Jew writeth, that liv'd at the same time with him, he put to death all the *Sanhedrim*, that is, the *Seventy and two Senators of the Tribe of Judah* that ruled the People; he kill'd the chief of the Sect of the *Pharisees*; he burnt the Genealogies of all the Kings and Princes of *Judah*, and so order'd the matter that no sort of Government, Dignity, or Principality remain'd therein. And behold, when this was done, then was *Jesus*, of the same House and Line of *Judah*, born in *Bethlem*, the proper City of *David*, who was the Founder and first Author of Regality in *Judah*: And thus the Prophecy of *Jacob* two thousand years before was exactly fulfill'd, *Come hither my Children, that I may tell you the things which are to happen in the latter days: The Scepter shall not depart from Judah, nor a Lawgiver from between his Feet, until Shiloh come, and unto him shall the gathering of the people be*, Gen. 49. 10.

*Merchant.* This is a very remarkable Story indeed; But is this the same *Herod* that slew the *Infants in Bethlem*, mention'd in the second Chapter of *St. Matthew*?

*Ld B.* The very same man that committed this inhuman Murder?

*Merchant*

*Merchant.* And what became of him at last ?  
*L<sup>d</sup> B. Josephus* tells you, that he came to a very miserable end, for he fell sick of a sudden of an incurable and loathsome Disease, and was at the same time tormented with so many Terrours and horrible Accusations of his Conscience, that he pronounc'd himself to be the most miserable afflicted Creature upon Earth, and calling one day for a Knife to pare an Apple, endeavour'd to Murder himself, if his Arm had not been staid by them that stood by ; however, he soon after died in that miserable Torment and Condition.

*Merchant.* This was a just Judgment from Heaven on such a cruel Tyrant.

*Divine.* It is also observable, that *Isaiah* foretold that *Christ* should be a *Prince of Peace* ; and *David* says, *Psal. 72*, that *in his days should be a- bundance of peace* ; and so it fell out, for most authors agree that *Jesus was born the Twenty fifth day of December*, in the *One and fortieth year* of *Augustus Caesar*, and in the *Thirty third year* of *Herod's* Reign in *Jury*, or thereabouts, and at that time, contrary to the expectation of all Nations, and after several Civil Wars and almost innumerable Broils in the World, there was an universal Peace over all the World, whereupon *Augustus* caus'd the Temple Gates of *Janus* to be shut, according to the Custom of the Romans in such cases, which hapned but twice before from the building of *Rome* unto that day. And for this see *Suetonius*, *Aurelius*, *Victorinus*, & alii in vita *Augusti*.

*L<sup>d</sup> B*



L<sup>d</sup> B. But it is also very remarkable, that the very same day that Christ was born, Augustus commanded in Rome, that no man should call himself Lord; thereby to signify the free Liberty, Rest, Joy, and security which all men enjoy'd after long Miseries which, by continual Wars, the World had sustain'd; for which see *Orosius Hist. lib. 6. cap. 22.* but in Reality, because the Lord of all the World was then born.

*Physician.* This was indeed a very proper time for the *Messiah* to come into the World, when all men were at leisure to take notice of his Actions and Miracles, and to hearken to his admirable Doctrine and Gospel.

*Divine.* And this agrees exactly with the Prophecy of the *seven* and sixty two weeks in *Daniel*, to the coming of Christ, which, according to the manner of computing those Prophecies by weeks of years, was *seven times seven* or 49 years, and seven times sixty two, is 434, which makes up 483 years, and falls exactly in the Reign of *Herod* and *Augustus*, when Christ was born: But there is also another remarkable Circumstance in the Scripture, which agrees with the Heathen Writers, that the *Messiah* should come before the second Temple of *Jerusalem* should be destroy'd; which hapned accordingly, for the first Temple was built by *Solomon*, and the second by *Zorobabel*, which was destroy'd by *Titus* the Emperour about 46 years after our Saviour's Ascension.

*Physician.* It is agreed by all Writers, that the outward Glory of the first Temple was greater than the second; as *Hag. 2. 3.* *Who is left among you that saw this house in its glory? And how do you see it now? Is it not in your eyes in comparison*

son of it as nothing? And yet a little after, *ver.*  
8. he saith, that *the desired of all Nations*  
*all come*; and then he affirmeth, that *the glory*  
*this house shall be greater than the former*; that  
by the Coming of our Saviour Christ into the  
temple, which was a greater Dignity than any  
as found in Solomon's Temple.

Divine. But *Malachy, ch. 3.* expresseth this  
more plainly than *Haggai*, who also liv'd at the  
time of the building this second Temple, *Behold,*  
*I send my Angel or Messenger,* (which Christ in-  
terpreted of *John the Baptist*) *and he shall prepare*  
*the way before my face*; and soon after shall come  
*this Temple the Lord or Ruler whom ye seek,*  
*and the messenger of the Testament, whom you de-*  
*re.*

Physician. This is very plain indeed, and thus  
the Jewish *Talmud* frequently mentions a Tradi-  
tion of one *Elias*, That the World should last six  
thousand years; two thousand before the Law,  
two thousand under the Law, and two thousand  
more afterwards: And *Elias, Maimonides*, and o-  
ther *Rabbins* confess, that *Christ* was to be born  
before the destruction of the second Temple, but  
that for their Sins he *hides himself for a season*, till  
they be worthy of his Coming.

L<sup>d</sup> B. All Nations seem'd to agree, that about  
*Herod's* time the true *Messiah* should be born;  
and hence did arise that publick Fame that was  
recorded by *Tacitus, Suetonius*, and *Josephus*,  
which was also written in open sight upon the  
chiefest Tower of *Jerusalem*, that out of *Jury* should  
be a general Lord of the universal World; which  
prophecy was applied by the Romans to *Vespasian*  
the Emperour, but the Jews understood it of the  
*Messiah*, and were only deceiv'd in this, that they  
expected



expected his glorious Appearance as a temporal King, and not in outward Poverty and Humility; But it is plain that *Herod* the King was terribly affrighted at this Prophecy, which was the occasion of all his Cruelty.

*Physician.* This Common Fame was the cause that made the Wise-men so intent upon the Star at our Lord's Birth, and made the *Scribes* and *Pharisees* so inquisitive whether *John* were the *Christ*; this occasion'd that Question to our Lord himself, *How long dost thou make us to doubt? If thou be the Christ, tell us plainly,* John 10. 24.

*Divine.* Nay, it was this general Belief that gave so many Seducers opportunity to impose upon the People with lying Pretences, as *Judas Gaulonites* or *Galileus*, and another *Judas* the Son of *Ezekias*, both very wicked men; one also call'd *Atonges* a Shepherd, and two others nam'd *Thudas* and *Ægyptius*; and above all, there was one *Barcosbas*, who (as the *Thalmud* affirmeth) for Thirty Years together was receiv'd as the *Messiah*, until at last they slew him, for that he was not able to deliver them from the *Romans*.

*La B.* And this Disposition in the People, and general Expectation of a *Messiah* out of *Judah* about that time, made *Herod* order *Nicholaus Damascenus* to devise a Pedigree for him from the ancientest Kings of *Judah*, and so he as well as others took upon him to be the *Messiah*, which several carnal Jews, who expected such a magnificent King as *Herod* was, believ'd, and they were call'd the *Herodians*, who also came to tempt *Christ* with the *Scribes* and *Pharisees*, *Matt.* 22. *Mark.* 3. 12.

*Physician*

*Physician.* It is also to be remark'd, that the Star that appear'd on our Saviour's Birth is taken notice of by many Heathen Writers, and particularly by *Pliny*, lib. 2. cap. 25. which by the whole College of Southsayers was adjudged to portend *Universal Good unto the Earth*, and for that cause had an Image of Metal erected to it at Rome, and as *Pliny* expresses it, *Is Cometa unus to orbe colitur, That only Comet is worship'd through all the World.*

L<sup>d</sup> B. *Origen* against *Celsus* also writeth, that the *Cheremon* a Stoick was much concern'd at the appearance of this Star, for that he perceived thereby that *the power of his Gods decay'd*; and the *Chaldean Astronomers* did openly declare, that they did gather by Contemplation of this Star, that some God descended from Heaven to the benefit of Mankind; and the *Sybils* speaking of the coming of Christ, affirm'd plainly, *Rutilans eum plus monstrabit, A Blazing Star shall declare his coming* which *Virgil* applied to the flattering of Caesar, *Ecce Dionei processit Caesaris Astrum, Behold the Star of Caesar descended of Venus hath appear'd*; which Star indeed was the Star of Caesar's Lord and Master.

Divine. All Hebrew Writers, particularly *Josephus*, do acknowledge St. *John the Baptist* with great praise and admiration of his Holiness, and therefore his denying himself, and his owning our Saviour to be the *Messiah* in the presence of a multitude of People is another great proof of the truth of it.

M

L. B.



La. B. *Josephus* saith of *John* the Baptist, that he was *vir optimus, judeos excitans ad virtutum studia, a most excellent Man, stirring up the Jews to the Exercise of Virtue*; and he was of opinion that the Murder of this good Man was the cause of all the Misery that hapned afterwards to *Herod* and his whole Family.

*Physician.* And the Authors of those times, as well Jews as Heathen, do acknowledge that there was such a Person as *Jesus*, and that he was a great Prophet, and did many great Miracles: *Josephus* was a Jew, and yet in his *Antiquities*, lib. 18. cap. 17. he hath these words, *There was at this time one Jesus, a wise man, if it be lawful to call him a man, a worker of most wonderful Miracles, and a Master and Teacher of all such men as willingly were content to embrace the Truth.* This is the Testimony of one that was no Christian.

*Divine.* *Porphiry* was a profess'd Enemy of the Christian Name, and yet in *lib. de Laud. Physicorum* after consideration of divers Oracles utter'd by his Idols touching *Jesus*, he breaketh forth into this confession; *It is exceeding wonderful what Testimony the Gods do give of the singular Piety and Sanctity of Jesus, for which they avouch him rewarded with Immortality, but yet these Christians are deceiv'd in calling him God.* Thus much saith a noted Enemy to all Christians.

*Physician.* And then as to the Miracles he perform'd, the same are acknowledg'd by *Josephus* and also by all the Jews in their *Thalmud*, which contain many wonderful things done by him which our Evangelists do not mention; nay, *Mahomet* himself in his *Alcoran* affirms, *Jesus the Son of Mary*

Mary to have been a great Prophet, and to have wrought his Miracles by the only Power and Spirit of God; and that he himself was sent to confirm the Doctrine of Jesus in all things except that of his Godhead, wherein he saith, that Jesus went too far, and had a check for the same at God's hand when he return'd to Heaven.

La B. The three hours darkness at his Death is also reported by several Heathen Authors, as Pblegon, and Hesculus, and others, who prove, that according to the Position of the Sun and Moon there could not then happen any natural Eclipse.

Divine. But Pilate's Letters to the Emperour Tiberius Caesar concerning the Resurrection of Jesus, is a plain discovery of that Truth even to the Heathen World, and of the strange Iniquity and Hardness of Heart in the Jews, who contrary to the Evidence of their own Soldiers, and of a numerous company of Eye-witnesses, rais'd a Report, That his Disciples came by Night and stole him away: But Pontius Pilate observing the universal Agreement of all that saw him, the great Joy and Rejoycings amongst his Disciples, that were so dejected before, and considering that such Joy could not arise for getting a dead Body amongst them; and when he reflected that the Body was laid in a new Sepulchre of Stone, shut up, lock'd, and fast seal'd by the Magistrate, and a Guard of Soldiers set upon it, on purpose to prevent their taking him away; he thought it was very improbable for that Story to be true, and whereupon he sent for the Soldiers that kept the Watch, and understood by them the whole truth of the matter, That in their sight and presence Je-



*Jesus was risen out of his Sepulchre to life, and that at his rising there was so dreadful an Earthquake, with trembling and opening of Sepulchres round about, such shrieks, and cries, and commotions of all Elements, that they durst not abide any longer but ran and told the Jewish Magistrates thereof, who thereupon gave them Money to say, That while they were sleeping his Disciples came and stole him away.*

L<sup>d</sup> A. And did Pontius Pilate write all these things to the Emperour Tiberius?

Divine. Yes, and withal sent the Examinations and Confessions of several Persons who had spoken with such as rose at the same time, and appeared to their Acquaintance at *Jerusalem*, and gave them assurance of *Jesus Resurrection*. For *the Graves were opened, and many Bodies of Saints which slept, arose and came out of the Graves after his Resurrection, and appeared unto many, Matth. 27. 53.*

La A. Well, and what said the Emperour to all this?

Divine. These Informations made such an Impression upon the Emperour's Mind, that he communicated them to the Senate, and moved that *Jesus might be admitted into the Number of the Roman Gods*, declaring his own readiness to give his Suffrage and Assent to such a Decree; and upon the Senate's refusal, he did not only express his Displeasure, but gave free liberty for all that would to believe in *Jesus*, and prohibited all his Officers, upon pain of Death, to molest any such for their good Affection and Zeal for that Name.

Lib. III. *Authority of the Scriptures.* 143

Ld A. This is a most remarkable Story indeed ; Pray, Sir, what Authority have you for it ? for one would think that this very Act might be sufficient to convince all reasonable Men of the Divinity of our Blessed Saviour, since such Miracles as the raising others from the dead, and at last raising himself after he was crucified, could not be done but by a Divine Power, which could never be imagin'd to concur in supporting any Falsity or Forgery.

Divine. I have no less Authority than Tertullian himself, who living in Rome, a learned Man, and a celebrated Pleader divers years before he was a Christian, had great opportunity, by reason of the Honour of his Family, Learning, and Place where- in he liv'd, to see and know the Records of the Romans ; and this Story he affirms of his own knowledge. And Ægysippus, another ancient Writer of great Authority, delivers the same account ; neither of whom could ever be disproved by the Enemies to Christianity in the point.

Ld A. This is good Authority indeed.

Lawyer. This Confession coming from Pontius Pilate himself, who was upon the place, and had authority to examine the Soldiers and know the truth, is really a very great Evidence, and sufficient to convince any but a harden'd and impenitent Sinner of the Divinity of our Blessed Saviour.

Merchant. But there are some Persons at this day that do argue against the truth of this Matter ; because they say it doth not seem probable that Pontius Pilate would send such an account of a Person that he himself had put to death.

Ld B. Pilate had no reason to fear any Punishment from the Emperor, in complying with the Jews in that case, and destroying one who was esteemed King of the Jews ; but he would most



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*Ld A.* And did *Pontius Pilate* write all these things to the Emperour *Tiberius*?

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certainly have been punished if he had been silent, because every Governour lay under a strict Obligation to send an account to the Emperor of every Person and Occurrence that was remarkable under his Government.

*Divine.* That Pilate amongst other things gave this Account of Jesus in the Publick Acts of his Administration, appears by *Justin the Martyr*, *Eusebius*, *Epiphanius*, and *St. Chrysostom*.

*Phys.* Some Men are great pretenders to Religion, and yet are very unwilling to believe any thing that tends to establish it. And thus if it were practicable for a good Christian to converse with the Prince of the Infernal Region, he would certainly represent himself as a Friend to Religion, and under that disguise endeavour to destroy it; but *Dr. Pearson*, late Bishop of *Chester*, in his Lectures upon the Acts of the Apostles, p. 64, 65. doth sufficiently vindicate this Truth against the Objections of *Taraquil Faber*.

*La B.* If it were lawful to argue upon mere Suppositions at this day, against Matters of Fact, attested by a Man of undoubted Credit, as *Tertullian* was, who affirms this Truth of his own Knowledge, and against the Acts of *Pilates Administration*, cited by so many Fathers, there would soon be an end of all Historical, or even reveal'd Truths.

*Divine.* There is no regard to be had to such frivolous Suppositions against the Testimony of the ancient Fathers, and such Persons as attest the Truth of their own Knowledge.

But to return, it is very plain, that not only divers Gentiles had this Opinion of *Jesus Resurrection*, but also sundry Jews of great Credit and Wisdom; for *Josephus* relating in his History how *Jesus* was crucified by *Pilate* at the instance of the Jews, and that

ent, ill, he addeth these words, *Idcirco illis tertio die*  
*resumpta, denuo apparuit*; that is, That as a  
 Per- reward for their constant Affection, he return'd to  
 bu- se the third day, and appear'd to them again:  
 gave Which words are so deliver'd, as not to speak the  
 his Historian's sense so much as the common acknow-  
 Eu- ledg'd Opinion of all sober persons at that time.

La B. Since then it appears by all sorts of Evi-  
 gion, dence that Jesus was the true *Messiah*, and he  
 that himself tells us, that he is *One with the Father*,  
 tracti- and consequently the Second Person in the Blessed  
 the Trinity; since all the material circumstances of his  
 ainly death and Resurrection were foretold, and attested  
 d un- with Miracles above all Humane Power; and since  
 but infinite Truth can neither foretel or attest any Fal-  
 Etures hood, who can entertain a Doubt in his Mind of  
 doth the Divinity of our Blessed Saviour, and of the In-  
 Obje- carnation of the Second Person in the Holy Trinity?  
 e Sup- Divine. Your Lordship observes very right; but  
 t, at- now we are discoursing of the concurrent Testi-  
 Tertul- mony of Heathens, give me leave just to mention  
 Know- one more: The Emperor *Julian the Apostate*, that  
 ministra- bitter Enemy to Christians, being at last awaken'd  
 l soon Calamities, was forced to cry out, *Vicisti Galilae*,  
 Truths. acknowledging the truth of *Christ's Miracles* and  
 o such his Followers, and the folly of his own fruitless  
 of the opposition against him and his Religion.

Physician. And all the *Wicked Spirits* not only  
 Truth own'd his Divinity whilst upon Earth, but imme-  
 only di- diately after his Resurrection and Ascension into  
 rection, heaven, all the *Heathen Oracles*, which before were  
 wisdom; frequent in most Countries, were universally put to  
 sus was silence; as is confess'd by *Lucian, Juvenal, Strabo*,  
 vs, and d *Plutarch*, all Heathen Writers: and, For this  
 that use, saith *St. John*, was the Son of God manifested,



that he might destroy the works of the devil: And amongst these Works, none were of more pernicious consequence than the Idolatrous Superstitions and vain Delusions of the Diabolical Oracles, the seeking to them as Gods, and depending upon them for future Contingencies.

Ld A. Pray, Sir, what are the Words of those Writers?

Physician. Juvenal, in his sixth Satyr, saith, *Cessant oracula Delphis, All Oracles at Delphos do now cease*: And Lucian saith, *Excessere omnes adytis arisque relictis dii, quibus Imperium hoc steterat*, &c. that is, *The Gods by whom this Empire stood are all departed from their Temples, and have abandon'd their Altars and places of Habitation*. Strabo hath also in his Book of Geography these words, *The Oracle of Delphos at this day is to be seen in extreme beggary and mendicity*.

Ld B. But nothing can more plainly demonstrate this truth, than that so famous an Author as Plutarch should write a Book *de defectu Oraculorum*, to search out the Causes why the Oracles of the Gods were ceas'd, which they concluded was either because there were more wise Men then in the World, and so needed no Oracles; or because the Spirits that us'd to answer in Oracles, were at last grown old or dead.

Physician. Ha, ha, that was a fine Conjecture indeed; but the Confession of Porphyry, who endeavour'd above all to hold up the honour of his Idols, is very remarkable; for when the Plague raged furiously in *Messina in Sicily*, where he dwelt, he gave this reason why *Æsculapius* the God of Physick (much ador'd in that place) was not able to help them; *It is no marvel*, saith he, *if this City so many years be vexed with the Plague, seeing that*

And both Æsculapius and all other Gods be now departed from it by the coming of Christians; for since men have begun to worship this Jesus, we could never obtain any profit by our Gods. What can possibly be said against this plain Confession?

La B. Nothing at all: And to this purpose is the story in *Plutarch*, who relates, That in the latter years of the Reign of the Emperour *Tiberius* a strange Voice and exceeding horrible Clamour, with hideous Cries, Shrieks, and Howlings, were heard by many in the *Grecian Sea*, complaining, that the great God *Pan* was dead; and all this was prov'd before the Emperour, who greatly wonder'd at it, and all his Southsayers could give no reason for it; but this falling out at the time of Jesus Death and Passion, there is no doubt can be made by Christians of the meaning of it.

#### CHAP IV.

*Jesus's Divine Power over his Enemies attested by Jews and Heathens, with a short account of the Destruction of the Jews in the siege of Jerusalem.*

*Divine.* **T**HUS you see that the Divinity of Jesus is shew'd by his Omnipotent Power in subduing the Infernal Spirits; but we may also observe his Divine Power and Justice upon all his Enemies attested by Heathen and Jewish Writers. You have heard already of the lamentable Death of *Herod the First*, who murder'd the Children in *Bethlem*; after him *Archelaus*



*laus* his eldest Son, that was a terrour to *Joseph* at his return with *Jesus* from *Egypt*, was dethron'd by *Augustus*, and afterwards condemn'd to perpetual Banishment, wherein he died most miserably in *Vienna* in *France*. Not long after this, *Herod Antipas*, who was his second Son, and put *St. John Baptist* to death, and scorn'd *Jesus* before his Passion, whereat both himself and *Herodias* his Concubine were present, was also depos'd by *Caius* the Emperour, and banish'd into *Spain*, where he and *Herodias* wander'd in extream Calamity as long as they liv'd; and the dancing Daughter of *Herodias*, who demanded *St. John Baptist's* Head in a Charger, being forc'd to pass over a frozen River, the Ice suddenly broke under her, and she in her fall had her Head cut off by the same Ice, to the great admiration of all the lookers on.

L<sup>d</sup> A. These are wonderful Occurrences indeed; Pray, Sir, who are your Authors for these Stories?

*Divine*. No less than *Josephus Antiq. lib. 18. cap. 19. li. 2. de bello, cap. 8.* and *Nicephorus, lib. 8. cap. 20.*

*Merchant*. These are severe Cautions to all wicked Men.

*Divine*. The like Event had another of *Herod's* Family call'd *Herod Agrippa*, who in his great Glory and Triumph having put to death *St. James* and imprison'd *St. Peter*, was soon after in a publick Assembly of Princes and Nobles at *Cesarea* stricken from Heaven with a most horrible Disease whereby his Body putrified, and was eaten with Vermin; as the same *Josephus* attesteth, and as is mentioned in *Acts 12.*

*Physician*. Nay, the same *Josephus* declareth (not without great admiration) that at the time

wrote that History, which was but 70 years  
er the death of *Herod the First*, his whole Fa-  
ly (which was very numerous) were all extin-  
sh'd in a most miserable manner.

Divine. And what do you think became of Pon-  
s *Pilate*, that gave Sentence of Death against  
n? *Eutropius*, lib. 7. and *Eusebius*, lib. 2. cap. 7.  
Con- tell you, That after great disgrace receiv'd in  
us the ry, he was sent home to *Italy*, and there mani-  
e and Disfavours were shew'd him by the Emperour,  
long as omuch that falling into despair, he slew himself  
rodian, h his own Hands.

Char- L<sup>d</sup> B. The same Judgment may be observ'd to  
er, the repass'd on the Roman Emperours; for *Tiberius*,  
her fall t countenanc'd the Christians, died in his Bed,  
e great *Caligula* that follow'd him, for the contempt  
ndeed; shew'd in pretending to make himself a God,  
r thele s murder'd by his own dearest Friends. *Nero*,  
lib. 18 great Persecuter of the Christians, was con-  
ephorus ann'd by the Senate to be whip'd to death, which  
to all s'd him to murder himself. The like tragical  
Herod's s had most of the Emperours, till *Constantine*  
his great first Christian Emperour, but after that few  
c. James none such Instances can be found, except in  
n a pub *ian the Apostate*, and *Valens the Arrian Here-*  
Cesarea and others, of such detestable Wickedness.

Divine. But the most signal Instance of Jesus  
c. James Divine Vengeance on his Enemies, is, the de-  
n a pub struction of *Jerusalem* and the Jewish Nation, for  
Cesarea r barbarous Cruelty practis'd upon him in his  
Diseaseth and Passion: And first I'll observe to you  
ten with t he foretold of them, *Matth.* 23. where after  
and as al Woes pronounc'd against the *Scribes* and  
declareth risees, he concludeth, that all the Righteous  
the time shed upon the earth, from the blood of the  
eous Abel, unto the Blood of *Zacharias*, should  
be



*laus* his *eldest Son*, that was a terroure to *Joseph* at his return with *Jesus* from *Egypt*, was dethron'd by *Augustus*, and afterwards condemn'd to perpetual *Banishment*, wherein he died most miserably in *Vienna* in *France*. Not long after this, *Herod Antipas*, who was his *second Son*, and put *St. John Baptist* to death, and scorn'd *Jesus* before his *Passion*, whereat both himself and *Herodias* his Concubine were present, was also depos'd by *Caius* the *Emperour*, and banish'd into *Spain*, where he and *Herodias* wander'd in extream Calamity as long as they liv'd; and the dancing Daughter of *Herodias*, who demanded *St. John Baptist's Head* in a Charger, being forc'd to pass over a frozen River, the Ice suddenly broke under her, and she in her fall had her Head cut off by the same Ice, to the great admiration of all the lookers on.

L<sup>d</sup> A. These are wonderful Occurrences indeed. Pray, Sir, who are your Authors for these Stories?

*Divine*. No less than *Josephus Antiq. lib. 18. cap. 19. li. 2. de bello, cap. 8.* and *Nicephorus lib. 8. cap. 20.*

*Merchant*. These are severe Cautions to all wicked Men.

*Divine*. The like Event had another of *Herod's* Family call'd *Herod Agrippa*, who in his great Glory and Triumph having put to death *St. James* and imprison'd *St. Peter*, was soon after in a publick Assembly of Princes and Nobles at *Cesarea* stricken from Heaven with a most horrible Disease whereby his Body putrified, and was eaten with Vermin; as the same *Josephus* attesteth, and as is mentioned in *Acts 12.*

*Physician*. Nay, the same *Josephus* declareth (not without great admiration) that at the time

wrote that History, which was but 70 years  
er the death of *Herod the First*, his whole Fa-  
ly (which was very numerous) were all extin-  
ish'd in a most miserable manner.

Divine. And what do you think became of *Pon-*  
*Pilate*, that gave Sentence of Death against  
? *Eutropius*, lib. 7. and *Eusebius*, lib. 2. cap. 7.  
I tell you, That after great disgrace receiv'd in  
ry, he was sent home to *Italy*, and there mani-  
Disfavours were shew'd him by the Emperour,  
omuch that *falling into despair, he slew himself*  
*by his own Hands.*

L<sup>d</sup> B. The same Judgment may be observ'd to  
epass'd on the *Roman Emperours*; for *Tiberius*,  
t countenanc'd the Christians, died in his Bed,  
*Caligula* that follow'd him, for the contempt  
shew'd in pretending to make himself a *God*,  
s murder'd by his own dearest Friends. *Nero*,  
great Persecuter of the Christians, was con-  
n'd by the Senate to be whip'd to death, which  
s'd him to murder himself. The like tragical  
s had most of the Emperours, till *Constantine*  
first Christian Emperour, but after that few  
none such Instances can be found, except in  
*the Apostate*, and *Valens the Arrian Here-*  
and others, of such detestable Wickedness.

Divine. But the most signal Instance of *Jesus*  
Divine Vengeance on his Enemies, is, *the de-*  
*struction of Jerusalem and the Jewish Nation, for*  
*barbarous Cruelty practis'd upon him in his*  
*Death and Passion*: And first I'll observe to you  
t he foretold of them, *Matth. 23.* where after  
al *Woes* pronounc'd against the *Scribes* and  
*Pharisees*, he concludeth, that *all the Righteous*  
*shed upon the earth, from the blood of the*  
*righteous Abel, unto the Blood of Zacharias, should*  
be



be shortly revenged on that generation: O Jerusalem, Jerusalem! thou that killest the Prophets and stonest them that are sent unto thee, how oft would I have gathered thy children together, as hen gathereth her chickens under her wings, and ye would not? Behold, your house is left unto you desolate. And, chap. 24. ver. 2. Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down. And Luke 19. The days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation. And Luke 21. When ye shall see Jerusalem compass'd with armies, then know that the desolation thereof is nigh, for then shall be the days of vengeance, that all things which are written may be fulfilled: they shall fall by the edge of the sword, and shall be led away captive unto all nations; for there shall be great distress on the land, and wrath upon this people; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled.

L<sup>d</sup> A. These are terrible Threatnings indeed and now let us see how all these Predictions were put in execution.

L<sup>d</sup> B. But first you must observe, that at the time these things were foretold, the Jews were most secure, as being in perfect Amity with the Romans, and had not the least reason to suspect a dreadful change, and therefore gave little heed to what our Saviour pronounc'd against them.

Divine. But our Saviour had so clear a foresight of them, that he could not forbear to warn

er that City, and give Warning to her Daughters from the Cross, *not to weep for him, but for their Children, in regard of the miseries which should soon after befall them.*

Merchant. When and how were those Miseries inflicted?

Divine. *Josephus* and *Philo*, and other Historians, who were either contemporary with, or lived immediately after our Lord, declare the Calamities inflicted upon that People to be past all power of expression: And for your full satisfaction herein, I must recommend you to the reading the books themselves, which you may have at any bookfellers Shops in Town.

Merchant. But pray, Sir, give us a short account of the Matter, and when these troubles began.

Divine. Great Calamities were inflicted on that people (presently upon the Ascension of Jesus) by *Pontius Pilate* their Governour, under the Emperor *Tiberius*, and then again by *Petronius* under *Caligula*, and after that by *Cumanus* under *Audius*, and by *Festus*, and *Albinus* under *Nero*, through whose Cruelties the Nation was so far provoked at last, as to rebel, and take up Arms against the Roman Empire, which was the cause of their utter Ruine and Extirpation by *Vespasian* and *Titus*, who besieged the City, and as *Josephus*, an Eye-witness, informs us, there were eleven hundred thousand slain, and fourscore and seventeen thousand taken alive, who were either put to death afterwards in publick Triumphs, or sold openly for Bondslaves into all parts of the World.

Lawyer. I never read of such Cruelty committed by the Romans in all their Victories in any other part of the World.

Divine.



*Divine.* Nor no body else, and that is it that makes it the more remarkable; but it is also to be observed, that in the same time and place which they had put Jesus to death, that is *Jerusalem*, and at *their Feast of the Passover* when their whole Nation was Assembled from all parts of their Countrey; they received this Salvation from that very *Roman Power*, to which by a common cry they had appealed from Jesus before for John 19. 12. *Pilate seeking to release Jesus the Jews cry'd out, if thou let this man go, thou art not Cæsars Friend.*

L<sup>d</sup> B. This is very observable indeed, and it is that *Titus* should first open his Siege against the City, for their fatal Destruction, upon the very same mount of *Olives*, where Jesus was first apprehended and carried before the High Priest, in order to his Crucifixion.

*Physician.* And as they dragged Jesus from *Caiaphas* to *Pilate*, so were they in this Siege dragged from *John* to *Simon*, the Heads of two contending Factions, and scourg'd and tormented before their Tribunals.

*Divine.* And as they had caus'd Jesus to be derided and buffeted, and villanously abused by the Soldiers, so at that time were their Nobles and principal Rulers, scornfully us'd, Scourg'd, and Crucify'd by Roman Soldiers.

L<sup>d</sup> B. This certainly is the most remarkable History that is extant amongst humane Writers and (where amongst innumerable things) it may also be taken notice of, that the Indignity of Crucifixion was never practis'd, upon the Jews of any Quality or Condition before the death of Jesus; but in this War *Josephus* acquaints us, that five hundred considerable Men of this Nation

*Jews, were put to this opprobrious Punishment once; infomuch, that for the great multitude, faith, Nec locus sufficeret Crucibus, nec cruces corporibus, that is, neither the place was sufficient to contain so many Crosses as the Romans set up, nor the Crosses sufficient to sustain so many Bodies they put to that sort of Death.*

*Divine. This dreadful Misery fell upon them about forty Years after our Lord's Ascension, when they had given unpardonable Proofs of an obdurate and perverse Spirit, when they had slain St. Stephen and St. James, and banished St. Peter and St. Paul, and others, who in vain labour'd to convert them.*

*L<sup>d</sup> B. But there is one thing very extraordinary, in relation to the Christians that were at that time in Jerusalem, which is reported by Lactantius, Eusebius, and Nicephorus, that all the Christians having an Intimation from St. Peter and St. Paul, that the destruction of Jerusalem would happen in a short time, departed thence a little before the siege began, to a certain Town named Pella beyond Jordan, which being in the Dominion of Archippa, who was in amity with the Romans; it remain'd in peace and safety, while all Jewry besides was brought to Desolation:*

*Merchant. These are very remarkable Occurrences indeed, and are sufficient to convince any person, that will make a right use of his Reason, and give himself time to read and consider these things: But what became of the Jews after this siege?*

*Divine. Josephus tells you at large, that after the War was ended, and all publick slaughter was'd, Titus sent threescore thousand Jews, as a present to his Father to Rome, there to be put to death*



death in divers and sundry manners, others he apply'd to be Spectacles for Pastime to the Romans that were present with him; whereof Josephus saith, he saw with his own Eyes, two thousand and five hundred murdered and consumed in one day, by Fight and Combat amongst themselves, and with wild Beasts at the Emperors Appointment. Others were assign'd in Antioch, and other great Cities to serve for Fagots in their famous Bonfires at times of Triumph, others were sold to be Bond-slaves, others condemn'd to dig and hew Stones, and this was the dismal end of that Desolation.

Ld B. But after this again under Trojan the Emperor, there was such a vast number of the Jews slain and made away by Marcus Turbo in Africa, and Lucius Quintus in the East, as all Historians agree, that they were not able to express the multitude. But yet more wonderful it is which the same Historians report, that in the eighteenth years of Adrian the Emperor, one Julius Severus being sent to Extinguish all the Remnant of the Jewish Nation, destroyed in a small time Ninety and eight Towns and Villages within that Countrey, and slew five hundred and fourscore thousand of that Blood and Nation in one Day, and he beat down the city of Jerusalem in such sort, as he left not one Stone standing upon another of this ancient Building; but caus'd some part to be Re-edify'd and Inhabited by Gentiles, and chang'd the name of the City, and call'd it *Aelia*, after the Emperors Name, which was *Aelius Adrianus*; he drove all the progeny and Off spring of the Jews out of all those Countries, with a perpetual Law confirm'd by the Emperor, that they should never return to that Country again.

*Lawyer.* This was a fulfilling of those dreadful predictions of our *Saviour* with a witness?

*Physician.* This was so remarkable, that *Phlegon* the famous Chronologer (who was Servant to *Arianus*) in his Annals, solemnly pronounceth, *that never any Man foretold things so certainly to come, or that so precisely were accomplish'd, as were the Predictions and Prophecy's of Jesus.*

*Divine.* And thus was that dreadful Imprecation accomplish'd to the uttermost; which the *Jews* had so solemnly bound upon themselves and their posterity, when *Pilate* took Water and wash'd his hands before the multitude, saying, *I am innocent of the Blood of this just Person, see ye to it,* and so answered all the People; *His blood be upon us and our children,* Matth. 27.

*Merchant.* And so it was indeed, in the most signal and remarkable Instances that I ever read or heard.

*Solicitor.* I think you need go no farther to prove the Divine Authority of the Scriptures, and the Reality of *Jesus* appearing in the World, that he was a great Prophet, and did many wonderful things. And I confess you have said a great deal to convince me, both from the *Jewish* and *Heavenly* Writers, that he really was the Second Person in the Divine and Holy Trinity, and so as well God as *Man*.



## C H A P. V.

*The Divinity of our Blessed Saviour proved from Scripture.*

*Divine.* **W**Hoever allows him to be a great Prophet, and that he did many great Miracles, which could not be done but by Divine Power, and also that he affirm'd himself to be the Son of God, must of consequence allow his Divine, as well as human Nature; or else they must deny the necessary Attributes of the Deity who being of infinite Perfection, Purity, and Holiness, would never assist and support a Prophet by extraordinary Miracles, that preach'd a false Doctrine to deceive the World.

*Lawyer.* The Old Testament doth plainly prove the Messiah to be God, and therefore if he were the Messiah, as you have also prov'd, then he were certainly God as well as Man.

*Merchant.* Be pleas'd to cite a few of those Texts in Scripture that prove him to be God?

*Divine.* In the third Chapter of Genesis, it is said, that the Seed of the Woman (which declares him to be Man) shall bruise the Serpents Head, which declares him to be God; for who else could conquer the Devil but God? Likewise in Esay, By the Branch of the Lord, his Godhead is declared, and by the Fruit of the Earth his Manhood is

ify'd; whose Kingdom is everlasting, saith the Psalmist; whose Generation none can declare, whom all the Angels of God are commanded to worship, who is seated at the right Hand of God, Psal. 53. 110, 97. Matth. 22. Now to whom can these excellency's and Priviledges belong but to God? and thus, If Christ be David's Son only, how can David himself to call him Lord? Psal. 110. Micah, And thou Bethlehem out of thee shall proceed a Ruler (or Messiah) and his going forth from the beginning, and from the days of Eternity. Are not all these Texts very plain in the point?

La B. They are so, and yet methinks, Esay the 9. is more expresse than any, for unto us, saith a Child is born, unto us, a Son is given, and the Government shall be upon his shoulders, and his name shall be call'd wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

Divine. The like is done in Jeremiah 23. Who after a long description of the Messiah, concludes; *Ecce est nomen quod vocabunt eum, Jehova Justus* &c. This is the name which they shall call him; which was a Phrase amongst the Jewish Writers, to describe his Essence and Nature) *our just Jehova*; or as the Hebrew, *Jehovah our Justice*, or as it is in the last Version, *The Lord our Righteousness*: And so do the Rabbi Jews expressly acknowledge those words, *Until Shiloh come to be, until the Son of God come*; and they cite several Scriptures; as Psal. 89. 26, 27. 2, 7, 12. He shall say *Thou art my Father*, and again I have made him *my first born*, higher than the Kings of the earth; *Thou art my Son*, this day have I begotten thee;



kiss the Son lest he be angry : Blessed are all they that put their trust in him. And the last passage cannot be understood of any common Son of Man because it is written, *Curs'd be the Person that trusteth in Man, and maketh flesh his arm,* Jer. 17. 5.

Phys. The ancient Jews did all along affirm the *Messiah* to be God, and that he should be *Verbum Dei Incarnatum*, the Word of God Incarnate, Thus when *Esay* saith, *Israel shall be saved in Jehovah*, they all interpret it to be in the *Messiah*; and in *Hosea*, *I will save Judah by Jehovah their God*, Jonathan Interprets it by the word of their God, which word of God was always expounded to be the *Messiah*. Thus, *Psal.* *he sent his word and healed them*, is interpreted the *Messiah*. Hence *St. John* speaking of the *Messiah*, useth the known and usual Name and Expression amongst the Jews; *In the beginning* (saith he) *was the word, and the word was God, and the word was God.*

Divine. *Jehovah* was esteem'd the Incommunicable Name of God, of which the Ancient Jews had so great a Veneration, that they thought too Sacred to name, and much more to assume, and therefore had they not believed the *Messiah* to be God, or a Divine Subsistence, they would never have attributed the Sacred Name of *Jehovah* to him, as they frequently did.

Phys. *Rabbi Hacadosch*, or the Holy Rabbi who lived not long after Christ, finding the *Messiah* call'd *Jehovah*, useth these Expressions; 'as (saith he) The latter He in *Jehovah* is compounded of two Letters named *Daleth* and ' (as appears by their Form) so shall the *Messiah*

be made of two Natures, the one *Divine* and the other *Humane*; and as *He* is twice put, and yet both *He's* do make in Effect but *one* Letter, so in *Messiah* there shall be *two distinct Natures*, and yet shall they make but *one Christ*.

*Divine*. It is plain the Old *Jews* had a right notion, both of the Holy Trinity, and the blessed Incarnation. Thus *Rabbi Simeon* out of *Rabbi da*, in a famous Treatise call'd *Zoar*, of great authority among the *Jews*, interprets these words, *ut. 6. Jehovah our Lord is one Jehovah*, (which the common Version is expressed thus; *The Lord our God is one Lord*) that the first *Jehovah* signify's *God the Father*, Prince of all things. the next words *our Lord* is signify'd *God the Son*, that is the Fountain of all Sciences, and by the next *Jehovah* is signify'd *God the Holy Ghost* proceeding of them both, to all which is added the Word (*One*) to signify that these three are *incomprehensible*. But this *Secret*, (saith he) shall not be revealed till the coming of the *Messiah*; and the said *Rabbi Simeon* Interpreteth these words of *Esay*, *Holy, Holy, Holy, Lord God of Sabaoth*, to *Holy Father, Holy Son, and Holy Spirit*, which three *Holies*, (saith he) do make *one only Lord God of Sabaoth*.

*Physician*. I think the saying of *Philo* very remarkable, who was esteemed the most Learned amongst all the *Jews*; and who writing a Book of the Banishment of his Countrymen, hath these expressions; *What time may be appointed for the return home of us banished Jews, it is hard to determine; for by Tradition we have that, we must expect the death of a High Priest, but of these some die quickly, and some live longer; but I am*



of opinion that this High Priest shall be the word of God, which shall be void of all Sin, Voluntary, and Involuntary, whose Father shall be God, and this word shall be that Fathers Wisdom by which all things in this World were Created, his Head shall be anointed with Oyl, and his Kingdom shall flourish and shine for ever; and thus it appears what manner of Messiah the ancient Jews expect.

L<sup>d</sup> A. The Old Testament, and the Ancient Rabbi's amongst the Jews are very express in the Points, but what saith the Gospel.

Divine. The Gospel is more express than any for Christ himself saith, That he came down from Heaven, that he was before Abraham. And John 1. 30. he plainly tells us, I and my Father are one, which the Jews were so offended at, that they took up stones to stone him; and when he asked them what it was they ston'd him for, They answer'd; because that thou being a Man makest thy self God; and Jesus reply'd, if I do not the Works of my Father, believe me not; but if I do, tho' you believe not me, believe the works, that you may know and believe that the Father is in me, and I in him. Therefore they sought again to stone him; and when the High Priest adjur'd him by the living God to tell whether he were the Christ the Son of God (which plainly proved that they were doubtful in the Case, by reason of the great Miracles done by him) Jesus said unto him, Mark, 14. 62. I am, and for this Blasphemy he was Crucified: And Jesus stood to it to the uttermost; for in his Divine Prayer, he cries out; And now O Father glorify

*glorifie thou me with the glory which I had with thee, before the World was.*

But is it possible for God Almighty, who is a jealous God, who punished *Herod* with so much severity; because after his Speech was ended, he received the Applause of the Multitude, that it was the Voice of a God, and not of a Man, is it possible, I say, for God to endure such Blasphemy? this must have been, if *Christ* had not really been the Son of God, or would he have bore witness to him, not only by Miracles, but by a Voice from Heaven, *This is my beloved Son in whom I am well pleased, hear you him?*

Physician. No certainly, no Man in his Right senses can imagine it.

Divine. But it may be also observ'd, that the Apostles are likewise very express in this Point, as *John*, Chap. 1. *In the beginning was the word, (or Christ) and the word was with God, and the word was God, the same was in the beginning with God, all things were made by him, and without him was not any thing made that was made; he was in the world, and the world was made by him, and the world knew him not; and the word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of his Father, full of grace and truth, and I saw and have record that this is the Son of God.*

Thus, *Rom. 9. 5.* *Paul* that was so zealous to persuade the Gentiles to the Worship of God, and not of Creatures, yet saith expressly that *Christ* is over all; God blessed for evermore. And *Col. 2. 5.* Speaking of *Christ*, he saith, that in him dwelleth the fulness of the Godhead bodily, and we are compleate in him, which is the Head of all



*Principality and Power* ; and the first Chapter of the Hebrews, is all to the same purpose, that Christ was the Son of God, the brightness of his glory, and express Image of his Person, and that by him all things were made, &c. And Tim. 26. Without doubt, great is the Mystery of Godliness. God was manifest in the flesh, justified in the Spirit, seen of Angels, Preach'd unto the Gentiles, believed on in the World, received up into Glory.

La B. Hence it is, that we are commanded to honour the Son, even as we honour the Father, because the Son, is God of God, Light of Light, Very God of Very God, and of one Substance with the Father, &c.

## CHAP. VI.

### *Of the Divine Personality of the Holy Ghost.*

**Merchant.** BUT what say you to the Holy Ghost ; Is that only another Name of God, or the Faculty or Power of God, or a Created Being, or another Divine Person

**Divine.** As to the Holy Ghost, the Form of Baptism appointed by Christ himself, *Matth. 28. 9. In the Name of the Father, Son, and Holy Ghost*, doth plainly demonstrate, that he is a Divine Person in the Triune Godhead. Thus, it is the

usual Form of Benediction, as 2 Cor. 13, 14. *The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with you all.* And therefore since the Holy Ghost is thus ranked with the Father and the Son, in the most solemn Acts of Religious Worship, it is evident that he is not barely a Name or Faculty, or Creature, but a *Divine Person*.

L<sup>d</sup> B. 'Tis plain the Holy Ghost cannot be a created Being, for he is the same in the New-Testament, as the Spirit of God in the Old. Thus, 2 Pct. 12. *For the Prophecie came not of old time by the will of Men, but holy Men of God spake as they were mov'd by the Holy Ghost*; That is, the Prophets were inspired by the Spirit of God, as *Esay 63. 11. 2 Sam. 23. 2. Micah 2. 7, &c.* And St. Peter applies that Prophecy *Joel. 2. 28. I will pour out my Spirit upon all flesh*; to the miraculous descent of the Holy Ghost in the day of Pentecost.

Divine. And 'tis plain, he cannot be only a Power or Faculty, for the Holy Ghost is said in Scripture, *to reprove the World*, John 16. 8. *search into, and know the deep things of God*, 1 Cor. 2. 10. And *to divide his Gifts secretly to every one as he will*, 1 Cor. 12. 11. Which are Personal Acts, and plainly prove him to be a *Divine Person* in the Triune Godhead.

L<sup>d</sup> B. We every where find Personal Properties and Actions attributed to him. Thus he is said to speak Acts 28. 25. and *Hebr. 3. 7.* and his Speeches are frequently recorded, Acts 10. 20. The Spirit said unto Peter, *arise therefore get thee down, and go with them*; for I have sent thee, and Acts 13. 2. The Holy Ghost said, *seperate me Barnabas and*



and Saul, for the Work whereunto I have called them; and such things and Actions are attributed to him, as can in no Sence be attributed to the Father, and which indeed would be Nonsense if he were only the Vertue or Power of the Father, and not a real Person distinct from him; thus the Holy Ghost is said to come as sent from the Father in the Name of Christ, and he is said to make Intercession for the Saints, none of which can be said of God the Father.

*Divine.* And the Divine Attributes and Perfections are ascrib'd to him, as Creation, Job 33. 4. & 26. 13. Omnipresence, Psal. 139. 7. Omniscience, 1 Cor. 2. 10. for the Spirit searcheth all things, yea the deep things of God: and because Divine Worship is paid to him, therefore our Bodies are said to be the Temples of the Holy Ghost. Now nothing can make a Temple, which as such is the House of God, but a Divine Person; and no Person can have right to the Honour of a Temple, but he to whom Divine Worship is due.

*Physician.* I think the Words of our Saviour very plain, John 14. 16. I will pray the Father, and he will give you another Comforter, that he may abide with you for ever, even the Spirit of Truth whom the World cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you, and Ver. 16. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. And Chap. 16. Ver. 13. He will guide you into all Truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and

he will shew you things to come. For he shall glorify me, for he shall receive of mine, and shall shew it unto you, all things that the Father hath are mine; therefore, said I, that he shall take of mine, and shew it unto you; Thus it appears that the Son is the express Image of the Father, and that the Holy Ghost proceeds from the Father and the Son, and that both the Son and the Holy Ghost are Divine Persons in the Holy Trinity; so Acts 5. 3, 4. Why hath Satan filled thy Heart to lie unto the Holy Ghost, &c. Thou hast not lied unto Men, but unto God, that is, to the Holy Ghost, who is God. And John 65. 26. He proceeded from the Father, and Gal. 4. 6. He is said to be the Spirit of the Son, and Phil. 1. 19. The Spirit of Jesus Christ; that is, He is the Third Divine Person in the blessed Trinity; proceeding from Father and Son, as aforesaid; and therefore we conclude our Prayers, Glory be to the Father, to the Son, and to the Holy Ghost.

Divine. As the Scripture is express in these Points, and I may add also the Primitive Fathers and Councils, as appears by the Nicene Creed, &c. so it may not be improper to take Notice, how necessary it was in the great Work of our Redemption, that the Son and Holy Ghost should be divine Persons; for the Son being appointed a Mediator between God and Men, and the divine Government being committed to him, as God's Vicegerent, either to reduce us under his Authority, or to chastize us for our Rebellion. 'Tis plain, that to manage a Divine Scepter did require a Divine Knowledge and Power; and if only God's all-searching Eye can



can penetrate into the Hearts of Men, who but a God can rule and govern them ? Or be able with Justice, to reward or punish them ? for who could be able to know and rule the Hearts and Souls of Men, to order and dispose of infinite number of Events which concern Mankind, unless he did communicate of the Divine Omnipotence ? And hence our Saviour saith, that all Power *was given* or communicated to him both in Heaven and Earth, *Matth.* 28. 18.

And thus as to the Holy Ghost : How was it possible he should operate on so many Persons, at such remote distances as he is obliged to do by his Office, and at once move every Member of that vast Body of Christ. *The Catholick Church*, dispers'd over the face of the whole Earth, unless like an Omnipresent Soul, he be diffus'd through the whole, and coexists with every part ; and if he be *Omnipresent*, he must be God, or a Divine Person.

L<sup>d</sup> B. These Proofs are so very plain, that I admire that ever any Persons of Learning and Reason should dispute against them ; since it is evident that they must deny the Veracity of God, the Authority of the Scriptures, and all the Evidence of the Christian Religion, at the same time they deny the Divinity of our blessed Saviour, or the divine Personality of the Holy Ghost.

*Divine.* As God hath thought fit to hide his Divine Power in his Creatures, in order to exercise our Reason and our Faith ; so the Devil also hath a Power to make use of different Artifices, in order to try our Faith and Sincerity.

Sometimes

Sometimes he tempts us to despair, by aggravating our Sins above measure, at other times he tempts us to Presumption, by shewing us the infinite Goodness of God, abstracted from his Justice and Purity ; sometimes he flatters us with a good Opinion of our selves, and puffs us up with *Spiritual Pride* to form *New Notions and Schemes of Divinity* ; whilst we neglect *the Holy Scriptures*, which are the *Foundation of all* ; and so by our Philosophy and self Conceit we are carried away into *strange Doctrines*, and loose the plain Sense of the *Old and New Testament*, which is obvious to the meanest Person that reads the same with *Meekness and humbleness of Mind*.

*F I N I S.*



Sometimes he tempts us to despair, by aggravating our sin, and sometimes, at other times, he tempts us to presumption, by showing us the infinite Goodness of God, abstracted from his Justice and Punish; sometimes he flatters us with a good Opinion of our selves, and puts us up with a vain Pride to form a new Law, and shows us a new way; whilst we neglect the Holy Scriptures, which are the Foundation of our Faith, and to whom Philosophy and all the Sciences are carried away into strange Labyrinths, and lose the plain sense of the Old and New Testament, which is so common to the natural Person that reads the same, and the Church and Councils of Christ.

F I N I S

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CONCERNING THE  
**DOCTRINE**  
 OF THE  
 Ever Blessed TRINITY.

CHAP. I.

*Shewing the Difference between things above Reason and things contrary to Reason.*

*Solicitor.* **S**INCE Reason is the Foundation of all our belief, as you were pleas'd to say in your former Discourse, and that we must examine all things by that Touchstone, and since the *Trinity and Incarnation* cannot be comprehended by *Reason*. Is it not hard we should be oblig'd to believe them as Articles of our Christian Faith?

*Divine.* There is a great difference between comprehending by our Reason that a *Thing may be*, and the *manner how it really is*. If we will believe nothing but what we can absolutely comprehend by our Reason, *the manner* of it, we shall renounce the greatest part of the things in the Universe, which yet all rational Men are fully convinced that they do exist; as for Instance, Our Reason that is *Finite* cannot comprehend *God that is Infinite*, nor any of his Divine Attributes; as his *Eternity, Omnipresence, &c.* Nor even the com-



mon things of this World, as *the Nature of Substance*; for we comprehend no more than the Accidents, the Color, the Hardness, &c. and we can have no Idea of Substance by Sensation or Reflexion.

But yet we can comprehend by our Reason that *such things are*, because we know that there must be a *first cause of all things*, and that he must of necessity have all the Divine Attributes; and so we know that Accidents cannot subsist without a *Substance*, and therefore we are satisfy'd that there is a *Substance* in which all Accidents do reside: But yet we cannot comprehend by our Reason the Nature of such Things, nor the manner how they do subsist; in like manner we can comprehend by our Reason that there is a *Trinity in Unity in the Deity*, and that God the Son did *assume the human Nature*; because they are reveal'd by the Old and New Testament, by *Christ and his Apostles*, whose Miracles convince us that they are of *Divine Authority*; but yet we cannot comprehend by our Reason *the manner how these things are*; the Knowledge of which will be a great addition to our Happiness and Perfection in the next World.

Phys. 'Tis plain, That we cannot comprehend by our Reason, the Nature of our own Souls; that is, the *manner how they subsist and operate in the Body*, how a Soul can be *tota in toto*, & *tota in qualibet parte*. *Whole in the whole Body, and whole in every part of it*; and yet thus it must be, because the Soul animates the whole, and yet is immaterial and not divisible; neither can we describe the manner how by *Thought and Will* we can immediately raise, move, and exercise this Body: And yet notwithstanding all this Ignorance,

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in the manner of a Soul's Existence and Operations, we are fully satisfied, that *we have Souls*, because it is impossible that *meer Matter can think and reason as Men do*.

L<sup>d</sup> B. All Men of Reason do agree, That the Soul of Man is *Spiritual*, and consequently *Immaterial*, and not capable of any Parts or Divisions: and if it were otherwise, the Soul and Body would be two Material Substances in the same place, which is absurd; and therefore when we observe that the Soul hath *Life, Understanding, and Will*, we cannot affirm that they are several Parts of the Soul, but on the contrary, we may truly say, *That the Life is the Soul, the Understanding is the Soul, and the Will is the Soul*; and yet there are not three Souls but one Soul. But how these three are distinct from one another, and yet not divided, but essentially united in one *Indivisible Spirit*, can never be comprehended or described by Humane Reason.

Phys. And thus in *Musick* it may be observed, that there are *three perfect Concords*, that is, the *Unison*, the *Third*, and the *Fifth*, or the *Third*, the *Fifth*, and the *Eighth*; for every *Eighth* is the same as the *Unison*, and that these *three* are really distinct, and have several distinct Sounds when they are severally sounded, but when you sound them all together, they have but one *Entire Harmonious Sound*: And thus the *Unison* is the *Sound*, the *Third* is the *Sound*, and the *Fifth* is the *Sound*, and yet there are not *three* Sounds, but *one* Sound; and this I know to be true, by frequent Experience, but yet I cannot comprehend by my Reason, how *three distinct Sounds* should thus become *one*; which is not by Addition of three lesser things into one bigger, but *three* Sounds that are really distinct,

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distinct, are entirely united together into one Harmonious Sound, and this *one Sound* doth really consist of *three distinct Sounds*.

L<sup>d</sup> B. It is very true, and yet in Notion and Argument, abstracted from the Experience of it, this plain Matter of Fact would seem to be a meer Contradiction; and so indeed it is in Numbers only, that *three should be but one, and one should be three*, and yet thus it is in Fact and Experience.

And therefore why should we admire that we cannot comprehend the manner of a *Trinity in Unity, in the Divine Nature*, which is Infinite, and above all finite Understanding? When we cannot comprehend the *faint Resemblance of a Trinity in Unity in Musick*.

Physf. Your Lordship observes very well, and thus it may be observed in the other Instance of the Soul: why should we expect to be able to explain the Mystery of the *Trinity*, when we cannot explain the *ordinary operations of our own Souls*.

L<sup>d</sup> B. In like manner the *Sun* in the *Firmament*, sends forth its *Rays* which give *Light* and *Heat*, and the *Rays* are *the Sun*, *the Light* is *the Sun*, and *the Heat* is *the Sun*, and yet *there are not three, but one Sun*: But tho' we are sure that thus it is, yet we can by no means comprehend it by our Reason, or give a true Philosophical Account of the Matter. Now if such inferiour Objects are not to be comprehended, much less an Object that is altogether incomprehensible, and above our humane Understanding.

Merchant. Your Lordship hath made very proper Observations, in my Judgment; for if we cannot comprehend a lesser, how shall we comprehend a greater and more sublime Mystery?

Divine.

*Divine.* The Trinity in Unity being a Truth that we could no ways have discovered, but by Divine Revelation, we are under no Obligation to believe more than is *so reveal'd*; and therefore, since God Almighty hath only reveal'd to us, that there are *Father, Son, and Holy Ghost*, and yet *but one God*, but hath not reveal'd to us *the manner how this is*; we are only oblig'd to believe that *there is such a Trinity in Unity*; but not the manner of it; which perhaps, was not reveal'd to us for this very Reason, *because if it were, our Humane Understanding is not capable of comprehending it.*

*Phys.* There is a great Difference *between things above Reason, and things that are contrary to Reason.* I am fully satisfied, that there are many other Perfections in the Divine Nature, which our Finite Reason can never comprehend, and yet we must believe they are; as for Instance, let the Men of Reason try their Imaginations about *God's Eternity*, not merely how he should be from himself, but *how God should Coexist with all the Differences of Times, and yet there be no Succession in his own Being*; for *Succession* being a passing out of *not being* in such a Duration into *being in it*; it is not consistent with the absolute Perfection of the Divine Nature, and therefore *God must be all at once what he is, without any respect to the difference of time past, present, or to come.*

Ld B. It must be so, or else some things might be without the Knowledge or Power of the first Cause, which is repugnant; and therefore *Eternity* was defined by *Boetius* to be *a perfect and compleat Possession, all at once, of Everlasting Life.*

*Phys.* But how can we form any Conception in our Minds, of that *being all at once*, which hath



such different Acts as must be measured by a long Succession of time, as the *Creating and dissolving the Frame of the World, the promising and sending the Messiah, the declaring and executing a general Judgment, &c.* how can these things be consistent with a *permanent Instant, or a Continuance of being without Succession?*

*Divine.* It is impossible for us to form a clear and distinct Idea in our Minds of the manner of God's Eternity, altho' we are convinc'd both by Reason and Revelation, that he is Eternal. By Reason we know, that either God *must have been for ever, or it is impossible he ever should be*; for if he should come into being when he was not, he must have some Cause of his being, and that which was the first Cause would be God. By Revelation we are instructed, That God is from Everlasting, and that he was, and is, and is to come, Pl. 90. 2 Revel. 14. c. 11. v. 17. and if God was for ever, he must be from himself; and what Notion or Conception can we have in our Minds concerning it? Here then we have a thing, which must be owned by all, and yet such a thing which can be conceived by none; which shews the Narrowness and Shortness of our Understandings, and how unreasonable it is, to refuse to believe a thing that is plainly reveal'd from Heaven, because they cannot comprehend the manner of it.

*Phys.* Vain Men would be wise, they would fain go to the very Bottom of things, when alas, they scarce understand the very Surface of them; they will allow no Mysteries in Religion, and yet every thing is a Mystery to them, they cry out of Cheats and Impostures, under the Notion of Mysteries, and yet there is not a Spire of Grass, but is above their Understanding; they will bear with  
nothing

nothing in Religion, which they cannot comprehend, and yet there is scarce any thing in the World which they can comprehend, not so much as the *Make and Fabrick of a Flea or Mite, or the least contemptible Insect.*

La B. If upon the first Invention of *Microscopes* or *Magnifying Glasses*, and before the same had been communicated to the World, any Person should have wrote a Book, and related the great Discoveries he had made of a New World of Invisible Seeds and Insects, &c. how ridiculous would such a Relation have appear'd to such sort of Men, till they had actually seen those things with their Eyes? And therefore why should we admire, that there are Divine Perfections in the Deity, which cannot be comprehended by our Human Understanding, when we cannot comprehend the meanest Objects in this World: And if an ordinary Magnifying Glas can make such Discoveries here to our Corporeal Eyes, what vast Discoveries above all Human Understanding, can God Almighty make in the next World, to the Spirit of Man?

Phys. If we could understand all things in this World, we should anticipate the Joys of Heaven, which consist (amongst other things) in knowing more and more to all Eternity: But alas, we do not understand the true nature of the Deity in any respect. 'Tis revealed in Scripture, That *God is a Spirit, and therefore will be worshipped in Spirit and in Truth*; but let Men examine their Thoughts about this Matter, and try whether the utmost they can attain to, be not something Negative, as that he is not Corporeal, because great Absurdities would follow, if we attributed any thing Corporeal to God; for then he must be *Compounded of Parts,*



*Parts, and so he may be dissolved; then he must be confined to a certain place, and not every where present; and he could not have the Power of acting and self-determining by Thought and Will, which a Spirit hath, but a meer Body hath not.*

*Divine.* In like manner, if we believe Prophecy, we must believe God's *Fore Knowledge* of future Events; for how could they be foretold, if he did not foreknow them. And again, if we believe God's *Infinite Justice*, we must believe Man to be a *free Agent*; so here are two things certain, that is, God's *Fore Knowledge*, and the *Liberty of Human Actions*: But the manner how these two do consist together, we cannot comprehend by a meer Human Understanding. Is it not then much better to sit down quietly at first, adoring the Infinity of God's Incomprehensible Perfections, and believing so much as God hath reveal'd; than after all the Huffings and Disputings of Men, to be forced at last to confess their Ignorance, and own as the great Philosopher did, *In Ignorantia solà quietem Invenio.*

*Phys.* No doubt of it; for if we will believe nothing but what we can comprehend by our Reason, we shall believe none at all of the Divine Attributes; for either they are *Finite* or *Infinite*; not *Finite*, for that must be either from the Imperfection of Nature, or a superiour Cause, both which are repugnant to the very Being of a God; and if they are *Infinite*, then no Finite Being can comprehend them.

L<sup>d</sup> B. If therefore those Persons who talk against Mysteries understand themselves, they must in Pursuance of their Principles, reject *one God as well as three Persons*; and as long as they believe an *Infinite and Incomprehensible Being*, it is not reason-

able to reject any other Doctrine, which relates to an Infinite Being, because it is *Incomprehensible*.

## CHAP II.

*The Doctrine of the Holy Trinity, no Contradiction.*

*Solicitor.* **B**UT my Lord, there are some Persons in the World, who are esteem'd Men of great Parts and Learning, who will tell you, That they do *not deny it in general, that God may oblige us to believe things above our Comprehension, but that he never obliges us to believe a Contradiction, such as they say the Trinity is; for the Trinitarians affirm, that there are three Persons, who are severally and each of them true God, and yet there is but one true God. This (They say) is an Error in counting, which is the most brutal and inexcusable, and is an Arithmetical as well as Grammatical Contradiction: For in saying, God the Father, God the Son, and God the Holy Ghost, yet not three Gods, but one God; a Man first distinctly numbers three Gods, and then in summing them up, brutishly says, not three Gods, but one God. These are their own Words, and I desire to hear how they are to be answer'd.*

*Divine.* St. *Augustin* will inform you, that the *Infidels* themselves made the very same Objections, tho' not in such bold Expressions; but it was (says he) *because they are not enlightned, their Hearts are shut up because they are without Faith; for else they might have understood, that it was no* Con-



Contradiction for *three in respect of relation to one in respect of Essence*; a Contradiction is to affirm and deny the same thing in the same sense as to say, that a thing is, and is not at the same time; that there is three Gods, and yet but one God; which is the same thing as to say, that there is, and there is not, but one God; for all Contradictions finally resolve into this; *it is, and it is not*; which is absolutely impossible.

But the Trinitarians affirm no such thing, for they say no more than the Scripture saith, that there is but *one God*, but that this *one God* hath an *Eternal only begotten Son*, and an *Eternal Spirit* in the *Unity of the same Godhead*; and that the *Father, Son, and Holy Ghost*, are not *three Names only*, but *three Divine Subsistencies or Persons in the same Undivided Essence*; who are indeed *relatively distinct but not divided*, and to each of whom the Scripture doth ascribe the same divine Attributes; and by Consequence the same divine Nature; and therefore the Trinitarians affirm, that *the Father is God, the Son is God, and the Holy Ghost is God*, but yet that *there are not three Gods but one God*, for tho' each of them have the divine Nature in them, and therefore is God, yet *all three have but one and the same divine Nature*, and therefore there are not *three, but one God*. And herein lies the *Mystery of a Trinity in Unity* which is revealed to us, for the Exercise of our Faith, and the better Understanding of the Incarnation of our Blessed Saviour.

Phys. Here is indeed a Revelation of a Truth that is above our Reason, but not contrary to our Reason; for it is not affirmed that the Father abstracted from the divine Nature that is in the Son and Holy Ghost, or the Son exclusive of the di-

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ne Nature that is in the Father and Holy Ghost, the Holy Ghost exclusive of the divine Nature that is in the Father and Son are *each of them* God, for there would then be *three Gods* and *three divine Natures*, which is absurd; but the Father having the same divine Nature that is by him communicated to the Son, and from Father and Son (Holy Ghost) is God; and the Son (having the same divine Nature that is in the Father and Holy Ghost) is God, and the Holy Ghost (having the same Divine Nature that is in the Father and Son) is God; therefore altho' each of them is God, yet there is not *three Gods*, but *one God*; because they have not *three* but *one and the same divine Essence and Nature*; so that the Unitarians, Sabellians, Arians, Socinians, and other Hereticks that do oppose the Doctrine of the Holy Trinity, do first conceive a wrong Notion of it, and then argue a Mistake against the Trinitarians, but in Reality against their own Imaginations.

L<sup>d</sup> B. There is no Inconsistence or Impossibility, that what in one regard are *three*, may in another regard be *one*; for thus it is in many finite things, which tho' they do not adequately agree with this of the Sacred Trinity (nor is it to be expected they should; *finite* with what is *infinite*;) yet there is enough in them to shew, there is no such consistence as is pretended. As for instance, in the most gross and finite Beings, that is material Bodies, there may be *three Dimensions of Length, Breadth, and Depth*, and yet but *one Cube*; and the distance between *East* and *West*, is not that between *North* and *South*, nor are either of these that between *Top* and *Bottom*; the Length is not the Breadth or Depth, nor the Breadth is not the Length or Depth, and the Depth is not the Length or



or *Breadth*, but they are three Divisions truly distinct from each other, yet are all these but one **Cube**; and again, the same which as to one Dimension is said to be a *long Body*, is the same Body which as to another Dimension (that of Breadth) is said to be a *broad Body*, and which, as to a Third Dimension (that of Height) is said to be a *tall Body*, and if such a Distinction without Division can be in Corporeal, why not in Vital and Spiritual Beings?

*Phys.* I think it plain, that it is so in Spiritual Beings; for *to be*, *to know*, and *to do*, are certainly distinct from each other, but yet 'tis one and the same Soul which *is*, and *knows*, and *does*; so that it is not a Contradiction, but a very plain Case, that what in one regard are *three*, may in another regard be *one*.

*Divine.* All the Objections against the Trinity, do certainly arise as St. *Augustin* saith, for want of Faith; for when Men read the Scripture more out of Curiosity, than a sincere desire to be instructed, when they do not with all Humility adore the Goodness of God, and beg his divine Assistance and Grace, that he *would open their eyes that they may understand the Wonders of his Law*, when they set upon those Holy Books with carnal Eyes, and a proud Conceit of their own Understanding, God gives them up to be deluded and led away with Erroneous and Heretical Opinions, as a just Punishment for their Spiritual Pride, and Contempt of his Word, and as a Trial and Exercise of the Faith of all good Men.

And thus it is in this Case; the Catholic Church entertains one Notion of a Trinity in Unity, and the Enemies to this Doctrine, do for want of Faith, entertain another; as the later

understand it, there may be a Contradiction, but the Church understands it, there is none: And in, there are others, who because they cannot receive or comprehend by their Reason, how the Father can communicate his Divine Nature infinitely to the Son, and so to the Holy Ghost, therefore they will not believe the Holy Scriptures, whereas if they had *Faith*, the Apprehension of the infinite Perfections of the Deity, and of the great perfections of Human Understanding, would have enclined them to believe a Matter so plainly reveal'd by God, without enquiring into the manner of it, which is not reveal'd; and therefore as our Saviour said to Thomas call'd Didymus, *Blessed are they who believe, and that have not seen me*; I may say, in respect of the *Holy Trinity*, that since the same is reveal'd by God, *Blessed are they who believe a Trinity of Persons in one Undivided Essence, altho' they cannot comprehend the manner of it.*

¶ A. But altho' it may be a greater Vertue and happiness, to acquiesce and believe the Doctrine of the Trinity upon the Divine Authority of the Scriptures, than to pry farther into the Nature of it, yet since that Doctrine is of late so plainly arg'd with a Contradiction to Reason, it will be very satisfactory and useful to us, if you please to treat it in a more particular manner, and by some Intelligible Instances or Similitudes, to demonstrate a little farther how such a thing can be without a Contradiction.

¶ Lawyer. I am of your Lordship's Opinion; and such Explanation will be a full Answer to all the Socinian Objections.

¶ Divine. I am sorry to find, that the Iniquity of the present Age is such, as makes it necessary to pry



pry farther into the Mysteries of the divine Nature than are revealed to us; that all who profess themselves Christians, should not have that Difference for the Almighty Creator of Heaven and Earth, as to believe what he hath declared, concerning his own Essence, without expecting a Demonstration for it, or any Declaration of the manner of his Transcendent Nature. And as to myself, I must confess, that altho' I am very well satisfied in my own private Thoughts, yet it is hard to express them so to others, as not to be liable to many Objections; and the Reason is, *Because we really want Words to discourse properly of so sublime a Subject*; and whatever *Similitudes* we use they are so *short* of the Divine Perfections, that our Adversaries will be sure to take advantage of us; and even the best of Men are sometimes led into an improper Expression, by making too strict a Comparison between the Divine and Human Nature.

L<sup>d</sup> B. As all *Creatures* are infinitely below the Transcendent Nature of the *great Creator*, so all *Similitudes from the Creature, must be infinitely short of the Reality of the Divine Perfections*; and whatever the lewd and profligate Wits of the Age may do, yet all good Men will make Allowance for such *Words and Similitudes* as we are forc'd to make use of, upon this extraordinary Subject.

CHAP. III.

Concerning the Eternal Generation of the Son  
by the Mind of the Father.

*Divine.* **T**HE first thing then we must resolve to do, in order to a better Understanding of this Sublime Truth, is to *abstract our Thoughts from the gross Sense of such Words and Similitudes as are forc'd to use on this Occasion, and to strip them of all their Imperfections.* As for instance, when we say there are *Three Persons and one God*, we do not mean, that there are three such Persons as Peter, James and John, but *three Vital Subsistences in the Deity*, which we express by the Word *Persons*; because the Ancient Fathers could find no better Word to express them by, and this Word is used in Scripture, *Hebr. i. 6.* where speaking of the Father, the Son is said to be the *express Character of his Person*, and whatever is a Subsistence, and is an Intelligent Being, seems very properly to be call'd a *Person*, but we must have a much more abstracted higher notion of the Sense of the Word *Person* in the Deity, than when it is applied to particular Men. *Lawyer.* Well, Sir, we will make Allowances for all the Defects of Words and Similitudes, and endeavour to strip them of their natural Imperfections when they are apply'd to God, who is Being of all possible Perfections.



*Divine.* Then Sir, I must observe to you in the next place, *That a Being of all possible Perfections can do any thing whatsoever that doth not imply a Contradiction.* Now there is *nothing in God, but what he can communicate without a Contradiction, but only Self-Existence*; and therefore it is presumed, that God being *Omniscient*, he must necessarily know himself, and that knowing himself necessarily, he must act *ad extremum Virium*, to the utmost of his Power; and that therefore, by thus knowing himself in such an Infinite Degree of Perfection, he must necessarily produce such a *Vital and Substantial Idea or Image of himself in his own Understanding, as was possible for him to do, that it was possible for him to produce such a vital Idea, as is vested with all the Perfections of his Divine Nature, and consequently that such an Idea or Image he hath produced, and that this Eternal Glorious and Vital Image or Conception of the Divine Nature, is the Eternal Son of God.*

*Physician.* This Notion seems to agree with the Words of St. Paul to the Corinthians, where Christ is said to be the Image of God, 2 Cor. 4. 4. and to the Hebrews, Ch. 1st. where he speaks of God the Father, and of his Son, who he hath appointed Heir of all things, by whom he made the World, who is (says he) the Brightness of his Glory, and the express Character of his Person.

*Divine.* And this Notion agrees exactly with that of the Old Jews and Platonists, who call the Word, the Wisdom of God, and that this Wisdom is of the most Inward Understanding of God who beholds himself in himself, Rab. Isaach Schola, on the last Verses of III and Psalms; and Alcinus de doctrinâ Platonis tells

that both *Socrates* and *Plato* taught, That God is a Mind, and that in the same there is a certain Idea, which in respect of God, is that Knowledge, which God hath of himself; in respect of the World, is the Pattern or Mould thereof; and in respect of it self his very Essence. And so *Plotin* saith, That this Understanding being the Word of God and Image of God, everlastingly beholds God, and cannot be separated from him. Hence also, 'tis said, *Proverbs* the 8th, That Wisdom (which is expounded of Christ, or the Eternal Word) was set up from Everlasting, and possessed by God in the beginning of his way, that it was brought forth by him before the World was; and that when he appointed the Foundations of the Earth, then was it by him, as one brought up with him, and was daily his Delight, rejoicing always before him; and this Notion the New Testament doth plainly refer to, when it calls Christ the Power and Wisdom of God, 1 Cor. 24. and hence it is, that *St. John* saith of the Word, That in him was Life, and the Life was the Light of Men; which argues, that his very Life, which did enlighten Men, did consist in Divine Knowledge and Understanding.

La B. Tis a very wonderful thing, that the ancient *Platonists* should have so clear a Notion of the Son of God; for *Porphyry*, as he is quoted by *St. Cyril*, tells us, it was the Doctrine of *Plato*, that of the Good (which elsewhere he calls the Father) is begotten an Understanding in a manner unknown to Men, in which are all things that truly are, and the Essences of all things that have a Being; that is, the Substantial Ideas of God, and all created things whatsoever; and *Plotin* saith, That God is both the Party that is conceived in the Mind or Understanding, and also that



Party that conceives him ; and he makes the Word to be that which God doth mind in himself, which is himself, and his own Immense Perfections, and that the Nature of that Idea of himself, which he beholds in himself, is a Vital Act that issues from him, which consists in beholding and minding of himself, and in beholding him becomes the self same thing with him.

And this Understanding or Knowledge, which God hath of himself, he calls the Son of the Sovereign Father, that bears the like Resemblance to him as the Light doth to the Sun in the Firmament.

Physician. Hence it is, that the Ancient Jews and Platonists did call this Divine Subsistence in the Deity The Word ; because it was generated by the Mind of the Father, even as our Words are generated by our Minds ; that this, That the Son is the Offspring of God's Understanding, even as our Reason is the Offspring of ours : And as the Word is the Image of the Mind, so the Son is the perfect Image of the Father.

Divine. Philo saith, That the Word is the Intellectual Sun that is altogether Light, and Plotinus saith of the Divine Mind, That he is a Light shed forth every where, streaming from God, and begotten of him ; and he was called the Angel of God's Presence in the Old Testament, as Rabbi Moses affirmeth, Nimirum quia ille Angelus est facies Dei, because he is the Face of God in whom God's Face, was to be seen ; that is, he was the perfect and exact Representation of God ; and the Father, is known by the Son, who is a brief and easy Demonstration of the Father, as every thing that is begotten is the silent Word of that which doth beget it.

IV.  
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L<sup>d</sup> B. It's plain, that it was the Opinion of the Ancient Philosophers both *Jews* and *Gentiles*, that the *Eternal Word* or *Son of God*, is that most perfect *Vital Notion, Idea and Conception*, which God from all *Eternity* hath formed of himself and all other Beings in his own Mind.

Divine. Hence it is, that the Ancient *Jews* affirmed, that every thing below hath some root above, which Roots are the Seals or most perfect Idea's of things which God did form in his own Mind; and as a City before it was made, existed only in the Mind of the Builder, so the World had no other Place, than the *Divine Word* that made it; so that according to them, before God made the World, he fram'd the Idea and Model of it in his own Understanding, which together with that *Vital Idea or Notion*, which from all *Eternity* he conceived of himself, they call'd the *Eternal Word of God*.

Physician. The *Son of God*, whom the *Platonists* call the *Second Mind*, hath divers Appellations in Holy Writings, as *the Word, the Wisdom, and the Understanding of the Father*, he being the *Vital Substantial Light, Knowledge, or Idea of himself, and of all other things*, which God from everlasting formed in his own Mind; but yet when all is done we must acknowledge, that as we want an Understanding to comprehend, so we want Words to express the *Glorious Nature of the Son of God*.

Divine. You say very true, but we are only desired to explain this Matter as far as we are able, and to clear the Notion of a *Trinity in Unity*, from any manner of Contradiction. Now 'tis plain, by this Construction (which is agreeable to the New Testament, and to the Opinion of the Ancient *Jews* and *Platonists*) there cannot be any



sort of contradiction in affirming that the Father is God, and the Son is God, and yet not two Gods, but one God; because *the Son hath the same Divine Nature, Essence, and Perfections with the Father*, and the difference between them seems to be only this, that whereas *the Father exists of himself*, *the Son exists of the Father*, by Eternal Generation, Conception, or Communication of the Divine Nature as aforesaid.

Lawyer. If it be granted that God, who is infinitely knowing, must know himself perfectly, then it does indeed seem to follow, that there must be the *same Perfections in the Vital Idea or Conception*, by which he knows himself, that there are in himself, for else it cannot be a perfect and true Idea or Conception of his Divine Essence.

L<sup>d</sup> B. 'Tis very true. And hence it is, that our Notions do so imperfectly resemble things, because we cannot communicate to them *that Life and Substance that is in the things themselves*; and therefore if God knows himself perfectly, as he must needs do, being infinitely knowing, he must communicate *Eternal Life and Subsistence to that Conception and Knowledge of himself*, or else it will be no perfect Conception and Knowledge of his *Life and Substance*; and he must communicate to it all the Immense Perfections of his own Nature, or else it will be no perfect Idea of his own Perfections.

Divine. Your Lordship observes very well therefore *the Eternal Word, or Son of God*, which is here supposed to be the Eternal and most perfect understanding or Reflect Knowledge of the Father, must be a *Vital and Substantial Idea of a Person endowed with all the Perfections of the Divine Nature*, and this is agreeable with the Christian

Christian Notion of the Divine Word; for he being the Image of God, the Brightness of his Glory, and express Character of his Person, as is said in Cor. 1. 4. and Heb. 1. 3. he must necessarily be what God is, that is, God Essential, or else he cannot be the perfect Image and express Character of God; and hence he is called God over all, blessed for ever, Rom. 9. 5. and the Perfections of the Divine Nature are frequently attributed to him, as particularly Omniscience, John 16. 30. Now (says his Disciples) we are sure that thou knowest all things, and needest not that any Man should ask thee; by this we believe that thou camest forth from God, and so of his Eternity, Heb. 1. 10. and Rev. 22. 13. I am Alpha and Omega, the Beginning and the End, the first and the last.

Physician. But if the Second Person in the Holy Trinity be (as it were) the Reflect and Vital Knowledge or Understanding of God and as intimate with God, as a Man's Reason is to his Mind; how can it be a Contradiction to say that there is Father and Son, and yet not two, but one God; that is, there is the Father, who is as it were the Fountain of the Deity, and the Son, who is the express Image of the Father, by Eternal Generation or Conception; and yet there is but one God, because there is but one and the same Divine Essence and Nature Eternally communicated from Father to Son, as aforesaid.

Divine. You observe very right; hence it is said, John 1. 18. No Man hath seen God at any time, the only begotten Son, which is in the Bosom of the Father, he hath declared him: Whereby you may perceive, that the Son understands the Mind of the Father, not by the Instructions of an Angel, nor by Dreams and Visions, nor only by



the Holy Ghost, but by an *Immediate Intuition* of his thoughts and purposes, which from all Eternity were exposed to his View and Prospect, as being the *Eternal word of God in the Bosom of the Father*, and having the same Relation to the Father, as the *Inward Thought hath to the Mind*.

L<sup>d</sup> B. Hence it is, That the *Nicene Creed* styles the Son to be *God of God, Light of Light, Very God of Very God, begotten not made, being of one Substance with the Father, by whom all things were made, &c.* that is to say, *God the Son is the Eternal and Vital Conception or Image of God the Father, begotten in a Manner unknown to Man, by Eternal Generation of the Mind of the Father*, and is as intimate with him as his own Reflex Understanding of himself, and all the Divine Perfections; and is therefore of *one and the same Substance with the Father, by Internal Communication, and Mutual In-being in one another*.

*Physician*. As the Understanding is in the Soul of Man, and the Soul is in the Understanding. So in a more Sublime and Transcendent manner, the Father is in the Son, and the Son in the Father, as our Saviour saith, *John the 1st.* — *I and the Father are one*, not *am one* to shew the Plurality of Persons in the same Undivided Essence. And again it is said, *The Father is in me, and I in him*; for why should it be thought impossible for God, who is Almighty and can do all things, that do not imply a Contradiction, to communicate his Divine Nature from all Eternity to the Son, and to generate an *Eternal and Vital Subsistence in the Deity*, as the Reflex Image of himself, and of all the Divine Perfections?

L<sup>d</sup> A. I confess, I can see no contradiction or impossibility in the Matter ? but before I speak particularly to this Point, I desire to hear what you have to offer in relation to the Third Person in the Holy Trinity ; for the *Holy Ghost* is not said to be the *Image* of the Father, but to proceed from Father and Son.

Physician. I shall leave that Subject to this learned Divine : But before he enters upon it, I desire to make one Observation that just now occurs to my Thoughts, and that is this ; I observe, that all Perfections that are in *Creatures*, must be derived from the great *Creator*, and consequently must be in him in an Infinite Degree of Perfection ; as for Instance, *Goodness* is an human perfection, and is *naturally Communicative* of what he hath, since then we ascribe *Infinite Goodness* to God, and make it to be *Essential* to him, it follows, that he is *infinitely Communicative* of the *Nature or Essence* which he hath, or rather he is actually and Eternally (for he is Eternally Good) communicating himself and this Infinitely ; but how could this be true, or how could his Infinite Goodness have an *Adequate Object*, unless he did communicate himself Infinitely to the Son in manner aforesaid ; for all Communication to finite beings or *Creatures*, must be infinitely short of his infinite Bounty and Goodness.

L<sup>d</sup> B. 'Tis very true, and I think you have made a very good Observation ; but I may farther add, that as the finite *Goodness* in the Creature points out to us the infinite Goodness of the Creator, and the Necessity of an *infinite Object* of his infinite Goodness ; so again, the natural Perfection of *Fecundity* or *Fruitfulness* in the Creature (whereby



(whereby all Creatures when grown up, are apt to produce another of their own kind, and Spiritual things when they come to know, are said to conceive) must be supposed to be in the Creator in an infinite degree of Perfection, and how can that be, but by an Eternal Generation of his own Likeness and Image in some such manner as aforesaid.

*Physician.* Your Lordship observes very well, for we must not look on the Divine Nature as Steril, but rather acknowledge and admire the Fecundity and Communicability of it self, upon which the Creation of the World dependeth, and as Sons amongst Men do proceed from their Fathers according to specifick Likeness in Nature; so it seems most becoming God's Infinite Perfection, which requires an Unity of the Godhead, that his Son should proceed from the Father according to the most perfect Identity of Nature that can be conceived; that is, according to the self same Numerical Nature.

*Lawyer.* If God, who is all Life, Actuality and Unity, can conceive or beget a Son as well as Man; and I can see no reason, why he cannot do that himself in a more perfect manner, which he gives Power to another to do: Then it is plain that as Man begets a Man, so God must beget a God by a Reflex act upon himself; for to beget a Son is to communicate his own Nature to him, and if God have no Parts, but is the most perfect Unity, and altogether Indivisible; then he cannot communicate a part of himself, as Man doth, but must communicate the whole; that is he must communicate his whole self, and be a second Self in his Son.

*Physician*

*Physician.* God begets a Son not *without* (like an) but *within himself*, for the Wisdom of God *within* and *inseparable from him*; and this the others illustrated by the *Sun* its *Light* and *Splendor*, which are Coeternal and Inseparable from

La B. It is evident, that altho' a Specifick Nature may be multiplied into several Individuals, not only *distinct*, but *divided* by reason of the Imperfection of it, yet the Divine Nature being absolutely perfect, cannot; for although there may be several Imperfect Beings, there can be but *one* that is absolutely perfect; which yet may so far resemble the specifick, that it may be *common* to three Persons, by some sort of Internal Communication as aforesaid, and what is Notional in creatures must be *real* in the Deity.

*Divine.* These Observations seem to me to be very rational and proper, for it is the *peculiar prerogative of the divine Nature and Substance*, *bounded in its Infinite, and therefore Transcendent perfection, to be capable of residing in more Persons than one*, and is accordingly communicated from the Father to the Son, and so to the Holy Ghost.

Ld A. You have indeed, given some Satisfaction as to the manner of the Communication from the Father to the Son, but you have yet said nothing of that matter, in relation to the *Holy Ghost*.

*Divine.* My Lord, I hope it is understood, that I do not pretend in either Case, to demonstrate the manner *how it is*, but *how it may be*; for since God hath not revealed the manner of it, I am sure it is impossible for me to declare it, but I have only *offer'd* these things to your Lordships consideration, in order to shew how it is possible, that



that God may conceive or generate a Son Coeternal with himself, without falling under the severe Sentence of a *Contradiction to Reason*.

L<sup>d</sup> A. I understand you, Sir, in that Sense, and I commend your Prudence and Caution, in not being too positive in any Assertion which relates so sublime a Mystery ; but pray Sir let us hear your Thoughts, how the *Holy Ghost* doth proceed from the Father and Son.

#### CHAP IV.

*Of the Eternal Procession of the Holy Ghost from the Father and the Son.*

Divine. **T**HE *Holy Ghost* seems to issue from Father and Son per Modum Voluminis, by an *Eternal and incomprehensible Act of Love* streaming from them both ; and the Property of Love is not to represent but to *Unite the Object known* for as the Son is called the *Eternal Word, the Wisdom, the Understanding, and the Image of the Father* so the *holy Ghost* is called the *Eternal Love, the Holy Spirit, or Will of God* ; and as it is a peculiar Prerogative of the Almighty Creator to communicate *Eternal Life and Subsistence* to his Understanding or Reflex Knowledge of himself so also to his own *Eternal Will or Love* ; for what are meer Faculties and Powers in created Spirits may be Persons in the Godhead, since no Qualities or Accidents (which are Imperfections) can be in God ; *in Deo nil est, quod non sit ipse Deus*, and

God being *all Life and Actuality*, whatever is in  
 God, as *his own Reflex Understanding and Love of*  
*himself is*, and verify a Distinction in the Divine  
 Essence as they do, must also have a distinct *Life*  
*and Vital Subsistence*; and as Knowledge, or the  
*Eternal Vital Knower* is generated by the Mind of  
 the Father, as the bright Reflexion of his Wisdom,  
 and as his *Eternal Vital Image*, so *Love*, or the  
*Eternal Vital Lover*, doth naturally proceed from  
 the Father and Son; as from *the Goodness of the*  
*Object perfectly known*; for no rational Being *loves*  
*any Object*, unless it be *good*, nor unless he *knows*  
*it to be so*; so that Knowledge depends only on  
 the Existence of the Object: and is a Represen-  
 tation, Idea, or Image of it; But *Love* arises  
 not only from the *Existence and Goodness of the*  
*Object*, but from the *Knowledge also that thus it is*;  
 and therefore in point of Order, every rational  
 Being is consider'd as he doth *exist*, then *know*  
*himself*, and lastly *love himself*; and thus God  
 Almighty doth self-exist with all possible Perfection-  
 s, doth eternally know himself by a *Vital*  
*and Reflex Understanding*, Idea, or Image of him-  
 self, and doth eternally love himself, by an *Eter-*  
*nal and Vital Love* that arises from his own Infi-  
 nite Goodness, perfectly known and understood  
 by the *Eternal Vital Knower*; and as the *Eternal*  
*Knower* must have all the Divine Perfections in  
 him in a Spiritual manner, or else he could ne-  
 ver perfectly know them; so the *Eternal Lo-*  
*ver* must also have the same in him, or else  
 he could not perfectly love them; and hence  
 it is concluded, that the *Father, Son, and Holy*  
*Spirit*, have *one and the same Divine Nature*  
 and Perfections in each of them in a Spiritual  
 manner, by some such sort of *Internal and Inef-*  
*fable*



*effable Communication from Father to Son, and from Father and Son to Holy Ghost ; and therefore it can be no Contradiction to affirm, Three such Persons, or divine Subsistencies in the Divine Essence, and yet but one God.*

L<sup>d</sup> B. If I understand you aright, your Notion in plain *English*, seems to amount to this, That *the Son and Holy Ghost are Divine and Vital Subsistences in the Divine Nature, relatively distinct and yet really United*, in some such manner (tho' in an infinitely more Glorious and Transcendent Degree of Perfection) as the *Understanding and Will*, or a *Reflex Knowledge and Love* is in the *Soul of Man* ; and therefore as the *Soul* hath a distinct *Energy or Power, one of Knowledge, another of Love*, but without any *real division* in the *Soul*, which is *spiritual, and consequently not divisible in its Nature*.

So in like manner, *the Son*, who is the *Eternal Word*, or *Wisdom*, or *Understanding of God*, *knows God*, who is the *Origin and Fountain of the Deity*, and in a *Spiritual Knowing manner contains the Divine Nature in him*, and so *really is God* ; and the *Holy Ghost* in a *Spiritual manner contains the Divine Nature*, which is in the *Father and Son* (that is, as it self exists in the *Father* with all possible Perfections, and as it is perfectly known by the *Son*) and from thence proceeds to *love God, thus existing and known*, and so *really is God* ; who hath indeed a distinct *Energy or Power of Knowing and Loving himself* by such *Eternal and Vital Subsistencies in the Deity*, but without any *real Division* in himself, who is a *Spirit of Infinite Perfection*, and therefore *entirely one in respect of his Essence*, and *not divisible in any respect*.

Divine

Divine. This great Truth of a Trinity in Unity, being reveal'd to us by God, but without any particular Description of the manner of it, we have all the Reason in the World to conclude, as I have observ'd before, that our Human Understanding can never comprehend it; however, I have ventur'd to suppose *one way* how it is possible it may be, and your Lordship doth in great measure guess at my meaning: But such is the infinite and Transcendent Excellency of the Divine Nature, that we can never express our Thoughts of such a Glorious Object, without discovering the great Defect of our Human Understanding, and subjecting all we say to the Censure and Misconstructions of such Men, who employ their Wits to ridicule this sacred Mystery. For here it may at first sight be objected, that by this Comparison the Father is supposed to have no Understanding but what is in the Son, nor no Will or Love, but what is in the Holy Ghost; but that is not intended by it; for the Father being the Origine or Fountain of the Divine Nature, hath all possible Perfections in him; and therefore is *Original Understanding* or *Wisdom*, and *Original Love*, and the Son is *Sapientia Nata*, begotten Wisdom, and the Holy Ghost is *Eternal Love* proceeding from Father and Son; but the Understanding of the Father being perfect and infinite, his Conception and Reflex Knowledge of himself must be so too, and the Will of God being perfect and infinite, the Divine Nature willed must be substantial and perfect too; for as there is an infinite distance between the Nature of *Man*, and the Nature of *God*, so there is between any Similitude that can be made betwixt them; and yet if we make a just Allowance for the difference between



between finite and infinite, there may be some form of Resemblance supposed, such at least as may be taken notice of, to free our Minds from the Apprehension of any Contradiction in this Sublime Mystery.

L<sup>d</sup> B. You cannot reasonably expect, that the open Enemies to this Doctrine will be convinced by any thing that can be offer'd on this Subject, and I hope there is no such in this Company; but you will do a very good Work, if you can give such a Satisfactory Account of this Matter, as will enable us to prevent other well-meaning Men from falling into such Errors, and being caught in the Snare that Satan hath laid for them; and therefore I desire we may proceed in our Discourse of this Divine Truth, with all the Freedom imaginable, and that every Person will be very ready to offer his Objections to it, which is the best way to arrive to any tolerable Understanding of any difficult Point whatsoever.

*Divine.* My Lord, I shall then proceed; and to make my Thoughts a little more Intelligible (if I can find Words to express them, which is very difficult to do on this mysterious Subject) I will beg leave first to observe, that as we frame the Notion of Bodies from their External and sensible Qualities, so we must frame the Notion of Spirit from its Intellectual Powers, for all that we know of *Spiritual Beings*, or at least the First and most obvious, and with all the most true Conception which we have of them, seems to be *That they are such Beings as have Understanding and Will*, and therefore that *they do know and love such Objects as are good and agreeable to their Natures*; and in this Knowledge and Love consists their Excellency and their Happiness.

In the next place, I observe, That God is a Spiritual Being of Infinite Goodness, and of all other possible Perfections; therefore his Eternal Happiness doth seem to consist in his Eternal Knowledge and Love of himself, as the Supreme Good; for what greater Happiness can there be than to know himself, who is Infinite in Power, in Purity, in Goodness, and in all other possible Perfections? And what greater Pleasure can there be, than the Eternal Love, which must necessarily arise from such a Glorious Object thus existing and thus known? And therefore since Self-Existence, Self-Knowledge, and Self-Love, are essential to the Deity, and do in their Nature, bear a distinction from one another, tho' without any Division; and since God is all Life and Actuality, why should it be thought a Matter impossible, that God should know and love himself in a transcendent manner, not by bare Faculties of the mind only, as Man doth, which are inconsistent with the Infinite Perfection of the Deity; but by Eternal and Vital Subsistencies, or as the Church expresses it, by divine Persons in one and the same Undivided Essence, or as it is in the case of the Scripture, by the Son and Holy Spirit. I confess, I can see no Absurdity or contradiction in it, but the direct contrary; for whatever constitute the Essence of an Eternal Vital Being, and bear a distinction from one another; Self-Knowledge and Self Love do, must be Eternal and Vital themselves; and it is as Essential to God to know, as to be known, and to love as to be beloved, and no Being could be Infinitely perfect or happy, unless his Understanding and Love were Infinite, and unless there were an Adequate

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and



and proper Object in Being, suitable to the Greatness of such his Knowledge and Love. All which in this Case, doth plainly demonstrate, that God must be the Person known, and the Eternal Knower, the Person beloved and the Eternal Lover; for Infinite Knowledge and Love can have no Adequate and suitable Object but an Infinite Being, and an Infinite Being, cannot be fully and perfectly known and Beloved but by an Infinite Knowledge and Love; and consequently the Infinite Being known, the Eternal Knower and the Eternal Lover, may be Three Eternal Vital Subsistencies in the Deity, in some sort or other distinct, and yet but one true God.

¶ L<sup>d</sup> B. It hath been admitted on all sides, that God who is the first Cause of all things, is all Life, Actuality, and Unity; and therefore no Qualities or Accidents can be in God; for if God was compounded as Creatures are, of Matter and Form, or of Substance and Accidents, then he must have Parts, and consequently some Maker to join those Parts together, and to endow him with such Qualities and Powers, and that Matter or Substance of which he was compounded, would be before the first Cause, which is absurd; therefore there can be no way of admitting any Distinction of Self-Knowledge and Self Love in an Infinite Undivided Essence, but by Divine Subsistencies, and by some sort of Internal and Spiritual Communication of the Divine Nature from one to the other, which may indeed create a Relative Distinction. but without any real Division; for the Person communicating, must be in some sort distinct from the Person to whom the Divine Nature is communicated; and thus the Communication

is from Father to Son, is in some sort *distinct* from the *Communication* from Father and Son to the Holy Ghost, but yet here is but one and the same divine Nature in all *three*, and therefore but *one true God*.

*Physician*. Since it is evident that God is all *Life*, and that no Qualities or Accidents, which are Tokens of Imperfection, can be admitted in a *Being of Infinite Perfection*; if therefore there be any thing in the Deity that is in its Nature *distinct*, it must have *distinct* and *Vital Subsistence from all Eternity*; but there is a manifest *Distinction* between *knowing* and *being known*; *loving* and *being beloved*; for if a Man knows or loves himself, the Idea or Notion of himself that is in his Mind *Intellectually*, is not there as either his *Essence*, or any *Intrinsic* Mode of himself, it must therefore be there as *distinct* from himself, or *as another*; that is, he thereby doth conceive and entertain an *Idea* of himself in his Mind, as something *relatively distinct* though not *divided*, which it is true, in the finite and limited Understanding of Man, is no *Substantial Vital Subsistence*, but a *mere Conception or Notion*, which is as infinitely below the Almighty Conception of God, as he himself is below the Deity.

But an Infinite Vital Being cannot generate or conceive an *Idea*, *Image*, or *Love of himself*, but what must be *Infinately perfect*, and have all the Divine Perfections, and therefore must be *Real*, *Eternal* and *Vital*.

*Divine*. There is a manifest difference between the Notion of Infinite Knowledge and Love in the Deity, and the Notion of his Infinite Justice, Mercy, and Power, and other Divine Attributes; for these Vertues do not in their Notion import,



that *one* of them is not *another*, nor hinder, but that they may be comprized in *one eminently perfect Attribute*; for as all Vertues amongst Men may be comprehended in that one Notion, Right Reason working on such and such Object, in such and such occasions; much more easily may they all be centered in that *one most perfect Formality of God's Essence*; that is, in the *Essential Rectitude of his Nature*.

But when we conceive that *God knows himself*, or *God's loves himself*, the Business is quite otherwise; for these are *distinct Acts*, and therefore in the Divine Essence must be *distinct Persons*, and the very *Notion of Self Knowledge* doth import a *Distinction of Knower and Known*, and even amongst us doth essentially signifie, that the *thing known* is in our Knowledge as *another*, or as *distinct* from the Soul as *knowing* it; and the like may be observed of the Loyer and the Object beloved, that the *one* doth inexist in the *other* distinct, or as *another*. So that here is first a point of Order, an *infinite and glorious Being* endued with all possible Perfections, as *infinite Power, Purity, Justice and Mercy, &c.* all which are comprehended in that one Notion of his *infinite Perfection*, or the *Essential Rectitude of his Nature*; but then to have a *perfect Knowledge of himself* and of all these *Divine Perfections*, is a *distinct Act*, doth import something more, and doth verifie a *Distinction of the Eternal Object and Eternal Knower of that Object*; and so to have a *perfect Love of himself*, doth import a *Distinction of the Eternal Object and Eternal Lover of that Object*; so that God, who is all *Life and Unity*, may have three living Powers or Subsistencies in one and the same Undivided Essence whereb

whereby he eternally *self exists* with all possible Perfections, and whereby he eternally knows himself thus existing, and eternally loves himself thus existing and known, and in these eternal and Vital Subsistencies of Self-Existence, Self Knowledge, and Self-Love, or of Father, Son, and Holy Ghost, may consist the Essence and Happiness of the Eternal Deity and Triune Godhead.

L<sup>d</sup> B. When the Soul knows or loves her self, she must some way or other be *distinct* from her self by that Knowledge, and Love; for it cannot with any Sense be denied, but that she is in that case her own Object, and therefore must be *distinct* from her self, as knowing or loving that Object, and the like may be observed of God, as an Infinite Spirit.

And 'tis no Imperfection in any Spirit to have her Objects in her, when she knows or loves them, as other, or as distinct from her, for it is the very Notion and Nature of Knowledge and Love, which if we take away, we destroy her knowing and loving Power and her very Spirituality; and therefore we may very well say, That God by knowing himself is (in some sense or other) in himself as another, that he is distinct from himself who is the Object, as he is the Knower of that Object: for all Knowledge being purely Spiritual, must be explicated by the Inexistence of the Object in the Mind of the Knower; so that here is God the Divine Object, who inexists in the Son as the divine Knower, and the Son as the divine Knower inexists in the Father as the divine Object: And thus again, The divine Object known, or the Father and the Son, inexist in the Holy Ghost, as the Eternal Lover, and the Holy Ghost inexists in the Father and Son as their Eternal Love.



*Divine.* The Father is *Original Mind* and *Wisdom*, the Son the *Word* and *Wisdom of the Father*, the *Holy Ghost* that *Divine Love* which Father and Son have for each other; and this is the constant Language of the Fathers, agreeable to the Scripture, and answers the Characters we find there of the *Son* and *Holy Ghost*.

*Physician.* When we say the *Father is God*, the *Son is God*, and the *Holy Ghost is God*, we do not mean that the Father abstracted from the Son and Holy Ghost, or the Son abstracted from the Father and Holy Ghost, or the Holy Ghost abstracted from Father or Son, is God; but the Father having the Son and Holy Ghost inexisting in him is God, and the Son having the Father and Holy Ghost inexisting in him is God, and so the Holy Ghost having the Father and Son inexisting in him, is one true God: For Father, Son, and Holy Ghost having a mutual Perichoresis, Inexistence, and In-being in each other, have one and the same undivided Essence in them, and therefore make Three Persons, and yet but one and the same true God.

*Lawyer.* I have very diligently attended your Discourse, and as far as I can understand by it, the *Trinity in Unity* is so far from being a *Contradiction*, that it seems to me to be the *Natural Result of an Infinite Perfection*; for since God must *Eternally know*, and *love himself as the Supreme Good*, and this *Knowledge and Love must be Infinite*, and do in their Nature bear at least a *Relative Distinction* from the *Eternal Object*, and from one another; and since no Imperfections can be in God, the *Eternal Object known*, the *Eternal Knower*, and *Eternal Lover*, may be *Three Infinite and Vital Subsistencies in the Deity Relatively distinct*, and yet

et without Division ; and it seems to me much more Glorious and more suitable to the Excellency of the Divine Nature, that God Almighty should thus Eternally Know and Love himself as the Supreme Good, by *Eternal* and *Vital* Subsistencies in the Deity, than as Man by *meer Qualities* or *Faculties* of the Mind ; since the *one* argues *Greatness* and *Omnipotency*, and the *other* *Meanness* and *Imperfection*.

CHAP. V.

*The Doctrine of the Trinity Illustrated from the Words in Genesis, where God said, Let us make Man in our Image, after our Likeness ; and from the natural aversion in all Men to meer Solitariness ; shewing also that the Perfection of Unity consists in Trinity.*

Merchant. **I**T is said in Scripture, That Man is made after the Image of God, but I cannot well understand how Man can be like a spirit in any other Respect, than what you have represented ? which, I confess, hath given me a great deal of Satisfaction in this Sublime Mystery, specially since this Learned Divine hath prepar'd my Mind before, not to expect a Description how it is, but how it may be, without a Contradiction, and hath also put us in Mind, that we really want Words to express our selves on this Noble Subject ; and therefore ought to raise our Thoughts above the common and ordinary Sense of the Words, to



a more sublime and exalted Notion, becoming the Transcendent Dignity of that Glorious and Eternal Being, who is *all Life, Actuality and Unity*, and consists of *Father, Son, and Holy Ghost*, as *Three Divine Subsistencies or Persons in one and the same undivided Essence*, in some such like manner, tho' infinitely in a higher degree of Perfection, As Man hath a *Living Soul*, and therein an *Understanding* and a *Will*, which mutually *inexist* in each other, are *relatively distinct*, and yet *without any Division*, in one and the same spiritual Substance, which in its Nature is indivisible.

L<sup>d</sup> B. It may not be unworthy of your Observation, to take notice of the manner that God expresses himself in the 1<sup>st</sup> Chapter of *Moses*, in relation to Man, where God said, *Let there be Light, and there was Light*, and so on with the rest of the Creation, till he came to Man; and then it's reported, *And God said, Let us make Man in our Image, after our Likeness*; which plainly implies a *Plurality* of Persons in the same *Undivided Essence*, as well as a *Likeness between God and Man*, in some respect or other; and if this be not that *Likeness*, I should be glad to hear wherein it consists.

*Phys.* The Words *God said*, imply, that there is but one God, and so but one Divine Essence or Nature; and the Words, *Let us make Man* imply a *Plurality* in some kind or other; and what can that be, but of such Divine and Vital Subsistencies in the same Undivided Essence. And again, the Words *in our Image, after our Likeness*, do imply one and the same *Common Nature* in this Plurality; that as all Men have one and the same specifick Nature, so all the Divine Subsistencies in the Deity have one and the same

Common

*Common Nature*; for otherwise Man would not be made in their Likeness in the Plural Number, but being like one, would be unlike another; but in this Case, each of them having one and the same Divine Essence, whoever is like one, is like them all.

*Divine.* Let us make, cannot signifie one single Person, nor can our Image admit two Persons of an unlike and different Nature, when the Image is but one and the same; and therefore this must prove, that there are more Divine Persons than one, and that they have all the same Divine Nature; and farther, that Man is not made like the Human Nature of the Son only, but in some degree like the Divine Nature in the Holy Trinity.

Ld B. This is a very early Intimation of a Trinity in Unity indeed; But it farther appears by several other Texts, That Man was made after the Likeness of God, as Genesis 5. 1. *This is the Book of the Generations of Adam in the day that God created Man, in the Likeness of God made he him*; and Gen. 9. 6. *Whoso sheddeth Man's Blood, by Man shall his Blood be shed; for in the Image of God made he Man.* Now God being a Spirit, I confess, I cannot see how Man can be truly said to be like to God, unless it be in respect of his Soul, which being also a Spirit, hath an Understanding and a Will, and as far as a finite Soul can resemble an infinite Spirit, or Qualities of the Mind can resemble divine Subsistencies, may be said to be made in the Image, or after the Likeness of God. And for this, see the Preface to the Whole Duty of Man, p. 3. 'Tis sure (saith he) that no Creature upon Earth is at all like God but the Soul of Man; and therefore nothing ought to have so much of our Care.

Phys.



*Phyf.* The *Primary Operations* of any Being, are that which constitute its *Essence*; and the *Understanding* and *Will*, or the *Faculties* of *Knowing* and *Loving*, being the *Primary Operations* of a *Spirit*; they must be allow'd to constitute the *Essence of a Spirit*; and therefore, notwithstanding the great difference between a *finite* and an *infinite Understanding and Will*, yet since the *Soul of Man* hath *something Analogous* in it, and in a *finite and imperfect manner*, which in an *infinite Degree* of *Perfection* do seem to constitute the *Essence of the Deity*, they may be very well said to be like unto *God*.

*Divine.* The *Divine Perfections* do seem to consist in *Eternal Life*, *Truth* and *Holiness*, or *Moral Goodness*, and therefore since all *Truth* is seated in the *Understanding*, and all *Moral Goodness* in the *Will*, *Man* in his *Innocence*, and before the *Fall of Adam*, might truly be said to be made after the *Likeness of God*, having an *Immortal Soul*, an *Understanding* that delighted in *Truth*, and a *Will* that delighted in *Virtue* and *Moral Goodness*, so that *Man* was not only made like unto *God*, in having an *Understanding and Will*, but in having *such an Understanding and Will* as was *Pure*, *Innocent*, and *Holy*.

*Phyf.* You observe very right; for there is no *Virtue* in *Man* but what is deriv'd from *God*, *Human Perfections* are only *Copies*, but the *Original* is above, and the *Law of Nature* it self is nothing else but the *Eternal Will of God*, transcribed and copied out on the *Souls of Men*.

*L<sup>d</sup> B.* But now you are speaking of *Man's* being made in the *Likeness of God*, it puts me in Mind of a *Distinction* that I have often thought of, that *God* is *solus*, but not *solitarius*, for if our *Nature*

Nature be made in any respect like to God, he must needs have a great Aversion to *Solitariness*; since there is nothing in the World that the Nature of Man doth more abhor. 'Tis true indeed, that is said in another Sense, *Nunquam minus solus, quam cum solus*, but that is intended, when a Man is not *solitary*, tho' he is *alone*, because he is supposed *then* to be conversant with God in his Prayers and mental Ejaculations, wherein there is great Joy and Satisfaction, which must arise from some good Spirit that invisibly accompanies him, and operates upon the Soul of Man; or he is diverting himself with a good Book, or otherwise contriving how to manage his Affairs with greater Prudence, when he shall come again amongst his fellow Creatures.

But a *meer Solitariness*, which supposes that there should be no other Being in the World besides himself, is that which humane Nature doth very much abhor; and therefore this Natural Impression is to me a great Argument, for a *Trinity in Unity*, and that an *infinitely perfect Being* should consist of *three divine Persons* who are relatively distinct, and capable of an infinite Enjoyment in each other, without destroying the Unity of the divine Essence; and if it were not so, all Men would have that Notion and Abhorrence of a *Solitariness* imprinted on their Souls, which had no Original above, whereas it is generally agreed on all sides, that *whatever is Natural is Divine*, since God is the Author of Nature, and that which is Universal must be Natural.

L<sup>d</sup> A. I must confess, that I can much better apprehend an *infinite Perfection* under the Notion of *three divine Persons in one divine Nature*, than I can under the Notion of *one single and solitary Person*.



*Person*; for it must needs be a much greater Happiness to have Society, than to have none, and much more agreeable to the notion of *Perfection* and *Eternal Happiness*, that there should be *three Glorious Persons*, that by an eternal Communication of the same divine Nature from one to another, do all mutually and eternally rejoice in all the divine Perfections and infinite Happiness of each other, than that there should be but one solitary Divine Person to rejoice in himself; -- And the rather for that there is no danger of their disagreeing, of one wanting the Perfections of the other, since nothing is in the Son, but what is in the Father and is by him communicated to the Son; and the Holy Ghost hath no Perfection but what is in the Father and Son, and communicated from the Father and the Son to the Holy Ghost; so that here are all the Advantages without the Disadvantages that is, here is all the Happiness and infinite Satisfaction of *three*, without the Possibility of Discord thereby, or any Dissatisfaction amongst them, because *they have all but one and the same Undivided Essence and Nature*, communicated from one to the other, and therefore not divisible in any respect.

L<sup>d</sup> B. Certainly no rational Man will deny, but that such a *Trinity of Persons in one undivided Essence*, may be without a Contradiction; for it is plain, that a Spirit may have an Understanding and Will without any Contradiction; and for God who is an infinite Spirit and all Life and Actuality without any Imperfections, to have an Eternal Vital and Personal Understanding and Will, can be no more a Contradiction than the other; and therefore I am sure, that if such a thing may be, it is much more agreeable to the notion of infinite Happiness

that there should be *three divine Persons* to enjoy and rejoice in each other from all Eternity, as your Lordship hath observed, than but one solitary Person to enjoy and rejoice in himself.

*Lawyer.* I must confess, I am of the same Opinion, and this Notion that the Perfection of an Unity doth consist in a *Trinity*, is no new Thought in the World; for thus every Individual Body is perfect in *three Dimensions*, *Length, Breadth, and Depth*, and the Metaphysicians have their *Unum Verum & Bonum*, which are all but one and the same *Ens*; and every Spiritual Being is perfect in having *Life, Understanding and Will*.

*Divine.* But it is also to be observed, That the Ancient Philosophers, both Jews and Gentiles, did not entertain this Notion in respect of the *Creatures* only, but also in respect of the *great Creator*; for *Rabbi Azariel*, in his Treatise of Holiness, quotes it out of the Book of the Creation, which was written by *Rabbi Abraham*, who the Jews say was the Patriarch, *Abraham* himself; *The Spirit* (saith he, meaning the most high God) *bringeth forth the Word and the Voice, and these three are one God*. And *Porphry*, as he is quoted by *St. Cyril*, tells us, that the *Essence of God* extends to *three In-Beings*, viz. *the highest Good which is the Father, and the Maker of all things which is the Word and the Spirit, or Soul of the World*; and so *Plato* and *Pythagoras* commended *three Gods together in one*.

*Physician.* The *Platonick Philosophers* had such a Notion of this matter, that when *Amelius*, a great Enemy to the Christians, heard these Words of *St. John*, *In the beginning was the Word, and the Word was with God, and the Word was God*, he was forced to acknowledge, that this was that  
Word



Word which was from everlasting, and by whom all things were made, as *Heraclitus* supposed. And *per Jovem*, saith he, *Barbarus iste* (meaning *St. John*) *cum nostro Platone consentit*, *Verbum Dei in ordine Principii esse*; This Barbarian (says he) is of our *Plato's Mind*, that the Word of God is rank'd among the Principles; which were the highest Good, the Word, and the Soul of the World, as hath been observed.

*Divine.* Thus again the Scripture saith, there are three that bear Record in Heaven (not three Names, but three Divine Persons) the Father, the Word, and the Spirit, and these three are one, so that this Notion of a *Trinity in Unity*, is no such strange thing in the World, as some Men would now represent it, since it is imprinted on the whole Frame of Nature, and not only the Scriptures but wise and thinking Men amongst the Jews and Heathen did entertain the same Notion, though not with so great a Certainty as we Christians now do by a more plain Revelation.

## CHAP. VI.

*That the Ancient Jews had a Notion, not only of a Plurality in the Divine Nature, but also of Trinity in Unity.*

*Solicitor.* I Admire to hear any Authorities cited to prove, that the Old Jews had a Notion of a *Plurality in the Deity*, especially of a *Trinity*; for the present Jews are so zealous for the Unity of the Divine Nature, that they accuse

use the *Trinitarians* of *Tritheism*, and make the Doctrine of the Trinity one great Argument against Christianity; and the *Socinians* deny, that the Doctrine of the Trinity was believed by ancient *Jews*, or taught in the World before the Writings of *Justin Martyr*, about 140 Years after Christ.

*Divine*. As to a Plurality of Persons, there is no kind of speaking, by which a *Plurality* in God may be signified, but is used in the Old Testament; for 1st, the *Stile* of God used by *Moses*, doth naturally lead us to the Notion of a *Plurality*, as it did the Old *Jews*, who generally acknowledged, that the *Divine Nature* which is otherwise perfect-ly one, is distinguishable into certain Properties which we call *Persons*; Thus, *Genesis* 1. 1. In the Beginning (saith he) *Bara Elohim*, that is, the God's Created; for the Word *Elohim* is in the Plural Number, and therefore denotes a Plurality in the Divine Nature; since he might have used the Word *Eloah* in the singular Number, as he doth, *Deut.* 15. 17. and in many other places, but in the History of the Creation, he useth the Word *Elohim* in the Plural Number, and repeateth the same Thirty several times. Thus again, *Moses* in the same History, brings in God speaking to some one, *Let such a thing be made*, and it follows, *it was made*; and so in other places, *God said*, which is repeated Eight times in one Chapter; but to whom did God speak? To whom did he issue out his Orders? Or who was he that did execute them? There were then neither Men nor Angels to obey him, nor to hear him speak; and so *Gen.* 3. God saith, *Adam is become as one of us*, so *Gen.* 11. 7. Let us go down and confound their Languages; and *Eccl.* 12. 1. The Hebrew is



is, Remember thy *Creators* in the Days of thy Youth; and Gen. 30. 24. That *Jehovah* rained upon Sodom and Gomorrah Brimstone and Fire from *Jehovah* out of Heaven. Is it not plain then, that God spoke or signified his Mind to the Son and Holy Ghost, and that God the Son rained Brimstone from God the Father?

*Phys.* A Plurality in the Divine Nature is allowed by all the Ancient *Jews*, and in particular by the Authors of the Apocryphal Books, which were all writ before our Saviour's Incarnation; as *Tobith* ch. 8. 6. God saith, *Let us make unto Man an Aid like unto himself*; so *Wisdom*, ch. 7. For *Wisdom* which is the worker of all things taught me; she is the Brightness of the everlasting Light, the unspotted Mirrour of the Power of God, and the Image of his Goodness.

Thus the Author of *Ecclesiasticus*, 51. 10. call'd upon the Lord, the Father of my Lord; so *Wisdom*, ch. 18. 15. Thine Almighty Word leapt down from Heaven out of thy Royal Throne, as a fierce Man of War, into the midst of a Land of Destruction; thus *Eccl.* 48. 3, &c. By the Word of the Lord he shut up the Heavens, &c. and thus the *Logos* or Word, must be a Person, and a Person equal to the Father, being set upon the Royal Throne; and the like may be observed of the Holy Ghost, *Judith* 16. 14. Thou didst send forth thy Spirit, and it created them; so *Wisdom*, ch. 1. The Spirit of the Lord filleth the World, &c. and ch. 9. 17. Thy Counsel who hath known, except thou send thy Holy Spirit from above? So that the Old *Jews* believed a Plurality in the Deity, and that such a Plurality was a Trinity in

*Phys.* *Philo* the *Jew* doth plainly acknowledge a Generation in God, and tells you, that God begets his *Word*, who is therefore said not to be *unbegotten* like God, and yet not *begotten* like his *Creatures*; and he calls the *Word* the *First-born* of God, and asserts that his Generation was from all Eternity; and when God is called the *God of Gods*, he says, it is in relation to his *two Powers*, meaning the *Son* and *Holy Ghost*, and that those *Powers* made the World, and appeared, acted, and spoke, as *real Persons*; and alledgeth, that the two *Cherubims* which were over the Ark, were the Symbols of the two Eternal Powers of God.

*Divine.* It appears both by *Philo* and the *Ancient Targums*, that it was the Judgment of the *Ancient Synagogue*, that the *Word* or *λογος*, was a true Cause or Agent, to whom God spoke, and who by an Infinite Power wrought the several Works of the six Days; and the *Old Jews* did interpret the Word *Jehovah* not by any of those Names that are singular, but by that of *Adonai*, which signifie plurally, as much as to say, *My Lords*; and when the *Samaritans*, *Acts* 8. 9. said of *Simon Magus*, *This Man is the great Power of God*, they must needs understand the two Eternal Powers mentioned in *Philo*, and that this Person was one of them; and consequently, that there was a Plurality in the Divine Nature.

*Phys.* *Philo* expressly acknowledges, that God hath two chief supreme Powers, one of which was called *Θεός* God, the other *Κυριός* Lord, and that they are uncreated, Eternal, Infinite, Immense, and incomprehensible; and thus he saith, it appears how God is three, and yet he is but one, and that this was represented in that Vision to *Abraham*, *Gen.* 18. where it is said, that *Jehovah* appeared



to him, and that *Abraham* look'd, and behold three Men stood by him; yet he spoke but to one, and herein faith he, lies a Mystery: For God attended with two Supreme Powers, *Principality and Goodness*, being himself but one one in the midst of these two, makes these three Appearances to the seeing Soul, which is represented by *Abraham*.

And again, he says, in the middle is the Father of all things, on each side of him are the two Powers, whereof one is the *Creative Power*, the other is the *Royal Power*; the Creative Power is called *God*, the Royal Power is called *Lord*, he therefore in the middle being attended by those Powers on each side of him, represents to the seeing Faculty the Appearance of sometimes one, and sometimes of three: But this (says he) was kept as a Secret among the *Jews*, for fear that they should fall into Polytheism; and hence also it is, that the *Jews* have forbidden their common People the Reading the History of the Creation, lest understanding it literally, it should lead them in to Heresie.

*Divine*. These two Powers are called by *Jonathan*, and in the *Jerusalem Targum*, The two Hands of God, and all the *Targums* speak of the *Jehovah*, and also of the Word of the Lord, of the *Shekinah*, and of the *Holy Spirit*; so that it must be confessed, that the Old *Jews* had a Notion and Belief of a Trinity in Unity: And there is no doubt but *Plato* himself, by conversing with the *Jews* in *Egypt*, borrowed of them his best Notion of God.

L<sup>d</sup> B. I wonder that the *Socinians* should argue against a Matter that is so plain upon them, and is demonstrated by so many Learned Authors at large; but as to the Modern *Jews*, it is no wonder

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der, that they remain in Darkneſs till it ſhall pleaſe God in his good time, to raiſe them *up* again: But what think you of that Expreſſion of *Iſaiah* 6. 3. where the Prophet heard the Seraphims cry one to another, *Holy, Holy, Holy, Lord God of Hoſts*? Doth not that Sentence plainly intimate a Trinity in Unity, eſpecially when you conſider that Verſe the 8th, God ſaid, *Who will go for us*? Words which clearly note a Plurality of Perſons.

*Divine.* It would be almoſt endleſs to cite all the Texts in the Old Teſtament, and Writings of the Old *Jews*, which plainly prove, that they had the Knowledge of a *Trinity in Unity*, and where they ſpeak of the Son and Holy Ghoſt as diſtinct Perſons; thus *Pſ.* 2. 7. *Thou art my Son, this day have I begotten thee*, which imports an Eternal Generation. Since all time is the preſent time to the Eternal Deity; ſo *Prov.* 30. 4. *Who hath eſtabliſh'd all the ends of the Earth? What is his Name, or what is his Son's Name?* And *Pſ.* 45. 7. *O God, thy God hath anointed thee*; and *Pſ.* 110. 1. *The Lord ſaid unto my Lord, ſit thou on my right hand, till I make thine Enemies my Footſtool.* What can be more plain than thoſe Texts, that the Son was ſpoke of as a Perſon diſtinct from the Father? And thus again, as to the Holy Spirit, he is often ſpoke of as a Perſon in the Old Teſtament, as *Gen.* 1. 2. where he is named *the Spirit of God*, and ſaid to have his part in the Work of the Creation; and *Gen.* 6. 3. God ſaith, *My Spirit ſhall not alway ſtrive with Man*; and *Pſ.* 33. 6. *All the Hoſts of them were made by the Spirit of his Mouth*, and this Spirit he ſenſibly knew to be a *Perſon*, for thus he ſaith of himſelf, *2 Sam.* 23. 2. 3. *The Spirit of the Lord ſpake by me*, and his Word was in



my Tongue; thus *Is. 11. 2. The Spirit of the Lord shall rest upon him*, and *48. 16. The Lord hath sent me and his Spirit*; and *49. 19. when the Enemy shall come in like a Flood, the Spirit of the Lord shall lift up a Standard against him, and the Redeemer shall come unto Zion*; and *61. 1. Christ saith, The Spirit of the Lord Jehovah is upon me, because the Lord hath anointed me*, &c. by which you may observe three distinct Characters of the Father, the Son, and the Holy Ghost, and you may see the Generation of the Son expressed, and the Mission of the Holy Spirit upon the Son, when he came to live in our Nature.

*Phys.* Hence it was, That in the Solemn Blessings in the Old Testament, the Word *Lord* is often used three times and no more, as *Numb. 6. 24. The Lord bless thee and keep thee, The Lord make his Face to shine upon thee, The Lord lift up his Countenance upon thee and give thee Peace.*

*Divine.* You observe very well: And thus in *Isaiah 33. 22. The Lord is our Judge, The Lord is our Lawgiver, the Lord is our King, he will save us*; so *Dan. 9. 19. O Lord hear, O Lord forgive, O Lord hearken, and do—defer not for thy own sake, O God.*

*L<sup>d</sup> B.* These things do indeed, appear in the Old Testament, and seem plain to me; but how did the Old *Jews* expound these Texts?

*Divine.* The Ancient *Jews* did judge of them as we do, and did acknowledge a Plurality of Persons in the Divine Essence. Thus their ordinary Remark on the Word *Elohim*, is as if we did read *El-hem*, that is, *they are God*. *Bachiaie* upon the *Parascha Breschit*, fol. 2. Col. 3.

And they did use the Word *πρόσωπον* to express those Persons; and they did fix the Number of

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three Persons, and speak of the Emanation of the two last from the first, and that the last proceeds by the second, which they say is a Mystery that is incomprehensible, but that we must acquiesce in it upon the Authority of the Divine Revelation, Bacchaie ibid. fol. 13. Col. 2. and they speak of the *Sephiroth*, that is, of the *Numbers* in the Godhead, and of the several *Madregoth*, which is *Degrees*; and upon Gen. 19. 24. *Jehovah rained from Jehovah*, they say that those two *Jehovahs* are two Persons; R. Menach. fol. 11. Col. 1. and fol. 63. Col. 4. and they attribute to each of the three *Sephiroth* or Persons their distinct Operations, ibid. fol. 139. col. 4. so the Author of *Zoar* on Deut. 4. 7. saith there are many *Vertues* that come from the onely one God, and all they are one; and R. Hay Hagahon said there are three Lights in God, the *ancient Light*, the *pure Light*, and the *purify'd Light*, and that these make but one God: And tho' the *Jews* held Ten *Sephiroth* in all, yet they distinguish'd and said, that the three first were Persons, and the seven last the *Attributes of God*; and to the first of the *Sephiroth* they gave the Name of *Father*, which implies a *Son*, but they knew the second *Sephiroth* by the Name *Coma*, *Wisdom*, which they call'd the *second Glory*, and the *Crown of the Creation*; and they knew the third Person, or *Sephiroth*, by the Word *Bina Intelligence*, and they often gave him the Name of the *Spirit of Holiness*, or the *Holy Spirit*; and they assert these three *Sephiroth* to be *Eternal* and *Essential in God*, which they say we ought not to deny, because we cannot easily conceive it; for the Divine Nature is incomprehensible, far exceeding the Limits of our narrow Understanding.



And they say, that the Revelation God hath given us does no more put us in a Capacity to judge of the Nature of the things revealed, than the borrowed Light of the Moon, which is all that the Owls can behold, does render them able to judge of the Sun's far more Glorious Light, R. Sablay in Ril. on Iſtr. p. 78, 79. R. Menachan ibid.

*Phyf.* The Book *Iſtrira* ch. 1. diſtinguiſhes in God, *Sopher*, *Sepher* and *Sippour*, which R. Abraham explaining, ſays they answer to him that understands, to the Act of Understanding, and to the thing understood; and the Old Jews maintain'd, that 'tis the *Shekinah* or *Wisdom* that rules the World, and they refer to the *Shekinah* all the Appearances of God which are mentioned in Scripture, and they call him the *Adam* above, after whose Image *Adam* was created; and that in the Tabernacle he represented the most High to the Jews, as the Viceroy doth the Sovereign Prince, and they look upon him as the *Eternal Word*, and the Angel of God's Presence, and whom Jacob calls his *Redeemer* and *Shepherd*; and they speak of the Spirit as a Person, and call him *Imma*, or *Mother of Israel* and her Tutor; so that they plainly held a Trinity of Persons in one undivided Essence of the Deity.

*Divine.* It is very plain, that all the Appearances of God, or of the Angel of the Lord, which are spoken of in the Books of *Moses*, and after his time, have been referred to the *Word* by the Jews before Christ's Incarnation; and that by the *Word* was always understood, the *Messiah*, who is still the first Begotten of God; and the Wisdom of God begotten from all Eternity, as in *Prov. 8.* 27 &c. and all the Prophets from *David*, constantly represent

represent the Messiah as the Son of God, one begotten by a proper and not a figurative Generation; and *Philo* saith, that the Unity of God is not to be reduced to Number, and that God is *Unus* but not *Unicus*.

*Phys.* The Learned Divines of the Church of *England* have also proved, that the Messiah was represented in the Old Testament, as being *Jehovah* that should come, and that the Ancient Synagogue did believe him to be so; for they alledg'd, that the *Shekinah* is *Jehovah*, a second Jehovah to whom God spake in saying, *Let us make Man*, and by whom Salvation was to be brought to *Israel*; and the Prophecies that speak of *Jehovah as the King and Bridegroom of his Church*, are constantly interpreted of the *Messiah*, and to the Messiah Divine Worship is appointed by God, as *Pf. 2. 12.* and thus in *Eccles. I called upon the Lord the Father of my Lord*, and *Pf. 45. 11. He is the Lord, worship thou him*, which Psalm is referr'd to the Messiah by the *Targum* and *Jewish* Interpreters; thus *68. 32. it is said, Princes shall extend their hands to him from Ægypt*, and *Pf. 72. v. 11. They shall fall down and worship him.*

*Divine.* And it is farther proved, that the New Testament does exactly follow the Notions which the Old *Jews* had of the Trinity, and of the Divinity of the Messiah; so that the Apostles did not make a new Platform of Divinity out of their own Heads, but followed the Hypothesis of *Philo* and the Old *Jews*, when they spoke of our Blessed Saviour.

*Phys.* And the *Jewish* Authors, after the time of *Jesus Christ*, had the very same Notions: However it must be allowed, that the Christians have received a plainer Account of this Divine Truth,



than the *Jews* had, as being more especially necessary at the time of the coming of the Messiah, in order to explain the Doctrine of the Incarnation, the Reality of Christ's Sufferings; his Divine and Human Nature, and his Mediatorial Power and Kingdom; for if there were but one Person in the Divine Nature, the Doctrine of the Incarnation could never be understood, for how could God be said to *send himself*; to *mediate with himself*, or to make an *Infinite Satisfaction to himself*? How could the Infinite Wisdom, Justice and Mercy of God, in relation to the Redemption of Mankind be maintained, but by the Divine Harmony and Oeconomy of the Blessed Trinity?

## C H A P. VII.

*That the Communications of all Spiritual Beings, and especially of a Spirit of Infinite Perfection, are Certain, and yet not Intelligible, by human Reason.*

*Solicitor.* **Y**OU have really said more on this Subject to my Satisfaction, than I have had the good Fortune to meet with before; but still I would be glad to hear in a more particular manner *how the Communication of the divine Nature from the Father to the Son, and from the Father and Son to the Holy Ghost is really performed*. Divine. Why, there is the Point; Mankind are so aspiring, that they must know the Nature of all the infinite Perfections in the Divine Essence before they are able to know the Nature of the most contemptible Insect. I think I have said enough

ough to demonstrate, that a Trinity in Unity is revealed in Scripture, and may be without a Contradiction, and that is as much as I did undertake to do : But however, I will be very fair with you, for if you will tell me *the manner of a-  
ny one Generation in Nature*, I will tell you more plainly *the manner of the Eternal Generation or  
Conception of the Son by the Mind of the Father*, and how the Holy Ghost proceeds from both. Now begin as soon as you will.

Solicitor. I have not had time to study Natural philosophy, and therefore I cannot pretend to explain the Nature of these things ; but I don't doubt but some of this learned Company are able to do it.

L<sup>d</sup> B. Tho' we have of late obtain'd by the Aid of the Magnifying Glasses, and other Means, to much greater Knowledge of the Works of the Creation, than was had in former times ; yet I confess, it is still so very imperfect, that I am able to give no other Satisfactory Account of the Works of Nature, but that they are carry'd on in such a manner as we now behold by a Divine and Invisible Power ; for how can any Man imagine that the dead and senseless Earth can of it self proceed so orderly and artificially in the Formation of the several Plants and Fruits ; that the same of insipid Juice should ascend upwards contrary to the Nature of all ponderous Bodies, to the top of the highest Tree, and there exert it self in several Shapes and Figures, into Buds and Blossoms, into Leaves and Fruits, and of such Variety of Shapes, and pleasant Tastes and Smells, by an Invisible Power, thus working and operating in the World, and concealing it self under the said common and ordinary Appearances ; but the manner



manner how these things are done, by what sort of Operation, and whether by the immediate or mediate Power of God, or how and in what manner, or by what Medium a Spirit doth operate upon a Corporeal Being, is altogether unintelligible, and not to be comprehended by the Reason of Man.

*Physician.* I'll give that Ingenious Gentleman as much time to study Natural Philosophy, as he hath taken to study the Practical Parts of the Law, and yet challenge him to give me a rational Explanation of the Nature and Frame of his own Body, how that *perpetual Motion of the Heart, the Liver, the Lungs, the Circulation of the Blood &c. is perform'd without Weights and Plummetts, or any outward Strength*, and that as regular and constant when we are *asleep*, as when we are *wake*?

*L<sup>d</sup> B.* Nay I would be glad to hear an account of the manner of a Man's Soul operating in the Body, how thoughts rise in our Minds, and how one thought begets another; how the Body can raise Passions in the Soul, or the Passions of the Soul affect the Body, and how a Man's Soul can move his *Head, his Eyes, his Hands, his Legs*, and all Parts of his Body, immediately upon *Thought and Will*, without any outward or visible Strength or Power; whereas, if a Man lies down and is but stubborn in his *Thought*, there is great Strength required even to drag him along. Now how doth this *bare Thought* come to have such a Power over the *Body*?

*L<sup>d</sup> A.* All the Natural Philosophers in the World could never give a plain Account of these things; but if you are for Enquiries of this nature, I would be glad to know the *manner*

and by *what means*, the Sea is kept so constantly in its *ebbing* and *flowing*, that the skilful Seamen can tell what a Clock it is by the *Tide*; is it by the Power of an *outward Compulsion*? or by Virtue of an *Almighty Thought and Will*? if by the former, where is that Power placed? Upon what foundation doth it stand? And by what outward means can it operate upon so large and fluid a Body; but if it be done by *Thought and Will*, the same insuperable Difficulties will arise as before; and the like may be observed of the Sun, the Moon, and the Stars, which are all constant in their Motions; but the manner how they are kept regular, is not to be comprehended or explained by the Wit of Man.

*Lawyer.* I would desire my Worthy Friend but only to tell me what it is that supports the Earth, the Place where it now stands; does it stand upon a Globe upon a Pillar, or on any other firm foundation? But what then supports that Pillar or other Foundation? And if he cannot tell, he must at last confess, that the wise Position of the Earth, and the other Celestial Bodies, are appointed in the fluid Air, and are entirely founded on the *Almighty Thought and Will* of the Eternal Creator.

*Divine.* How is it possible to know how a Spirit can operate or communicate it self, when it is plain, that we do not know what the Nature of a Spirit is, much less of an infinite Spirit, which Man can understand without an Infinite Knowledge? But because we do not know *how the* *children grow in the Womb of her that is with Child*, *cl. 11. 5.* shall we therefore say, they do not grow there, or because we cannot *find out the* *Almighty* *to Perfection*? Job 11. 7. Shall we therefore



fore say, things *cannot be*, when God says *they are*? Only because we know not how? If God says *these three are one*, shall we say they are not because we cannot explain the manner of it, especially when there be so many Instances in Nature to shew it not to be impossible or inconsistent with Reason?

*Physician.* So far as we understand the Nature of any Being, we can certainly tell what is contrary and contradictory to its Nature; as that Accidents should subsist without their Subject, that a Body should be without Extension, or an organized Body without any Distinction of Parts; that the same individual Body should be in Heaven, and on Earth, and in a Thousand distant Places at the same time, that Flesh and Blood should be invisible under the Species of Bread and Wine, that a Body of five or six Foot long should be conceal'd under the least Crumb of Bread. These and such like are the manifest Absurdities and Contradictions of *Transubstantiation* and we know that they are so, because we know the Nature of a Body, and know that such things are a Contradiction to the Essential Properties of a Body; but all Men must confess, that they have not a clear and comprehensive Notion of the Nature, and Essential Properties of a Spirit, especially of an Infinite Spirit, as God is; and therefore it is not likely we should know what is contrary to the Nature of it.

*Merchant.* This worthy Gentleman was present in the beginning of our Discourse, or else he would not have asked so improper a Question; but however I am glad to hear any Objections raised, for it gives occasion for a farther Explanation of this great Mystery.

*Solicitor*

*Solicitor.* I confess, it is part of my Profession to start Objections ; for I can seldom come at the truth of any Case by any other way ; and therefore if it be not proper to pry into this Secret, I'll leave however to observe another thing, *That the Father communicate his whole Essence, and all his divine Perfections to the Son, he can leave nothing at all in himself,* and so if Father and Son communicate all to the Holy Ghost, then the Holy Ghost will have all, and they will have none.

*Physician.* This Objection arises for want of Consideration of the *Nature of a Spiritual Being,* which differs from a Body in several Respects ; for though *two Bodies* cannot *inexist* in one another, nor be in the same place, yet two Spirits may, for as it is allow'd on all hands, that *God Almighty* is *every where,* and yet there are innumerable companies of *Angels* and *Souls* *somewhere,* and therefore *God* must *be* where those Spirits are, and more Spirits than one in the same place. Thus a Spirit may *inexist* in a Corporeal Substance, and *whole* in the *whole,* and *whole* in *every part ;* the *Soul* in the *Body* of a Man, and our Reason plainly demonstrates to us, that *thus it must* tho' we cannot at present comprehend *the manner* of it ; but if this be done by an *internal* and not an *external* Communication, then this Objection seems to be answered.

*Divine.* A Spirit occupies no space at all, and therefore *the Existence and Inexistence of Spirits* in one another, and their Communication from one to another is quite another thing, than in corporeal Beings ; for as a *Master* may communicate all his *Knowledge* to his *Scholar,* and yet not empty or disfurnish himself, but rather improve his own Knowledge by teaching and communicating



ting the same, so an *infinite Spirit* may communicate his own divine and spiritual Perfections, in manner aforesaid, without impairing or lessening himself.

L<sup>d</sup> B. A Corporeal thing can have nothing in but its own Nature, and its own Intrinsic Mode but a Spiritual Being, which in its nature is *invisible*, can by its proper Operation of *Knowing* have all other Essences or Natures in it besides its own, and in such a different manner, that as they are in it, they are no part or proper Mode of the Spiritual Nature it self, nor any intrinsic Accidents in it, but they are formally *as others*, or distinct from it; nor are they dependent on the Spiritual Nature that *knows* them for *their Being* as are the Corporeal Modes on their Subject, but they have a proper Being of their own out of the Understanding, and independently on it; and the like may be observed, in its proper Operation of *Loving*; and therefore any Being may be known and beloved, without being impair'd by it.

*Divine.* Your Lordship observes very right, and therefore this Objection is still of less Weight when the Discourse is of *God's infinite Knowledge and Love of himself*; for God cannot be less *knowing* and *loving* himself, but rather the greater (if it were possible to make Additions to an infinite Greatness) and therefore an infinite Being may thus communicate it self infinitely, and the Father, Son, and Holy Ghost, may inexist in one another in manner aforesaid, without departing with any Perfections in either, but rather corroborating and establishing the same by an *Eternal and Universal Knowledge and Love*; for as our Understanding and Love is *weak* and *imperfect*, because they are but *meer Faculties*, and not *Vital Subsistencies*;

on the other side, *God's Eternal Knowledge and*  
*Love of himself are perfect and certain, because*  
*they are Eternal Vital Subsistencies, and not meer*  
*faculties.*

*Lawyer.* When I consider how a finite created  
 mind can communicate its *Thoughts* to another,  
 which when *perfectly* communicated, are *perfectly*  
 the same, *whole and entire in both, and but one*  
*and the same Thought tho' in two or three minds.*  
 I confess, I cannot see any Contradiction in con-  
 ceiving, that an *infinite Mind*, which is a *pure*  
*and simple Act*, infinitely more simple and indivisible  
 than *Thought it self*, may be able to communicate it  
 self more perfectly, than a finite Mind can communi-  
 cate its *Thought*; and if it can, it must communi-  
 cate it self *whole and entire, and as indivisibly as*  
*thought, and subsist distinctly, perfectly one and*  
*the same in all three.*

*Merchant.* If the *Soul of Man* be a *Spirit*, and  
 possesses no *Space*, but is *indivisible* in its Nature,  
 and in a spiritual manner, *whole in the whole Body,*  
*and whole in every part of it*, which all Philoso-  
 phers are forced to acknowledge, and must be by  
 some secret and invisible Communication of it self  
 to the *Body by Thought and Will*, which yet none  
 can explain the *manner of it*. Why should it be  
 thought impossible for *God, who is an infinite Spi-*  
*rit, to communicate himself infinitely in some man-*  
*ner or other, tho' not intelligible to humane Reason.*

*Divine.* I see no Impossibility in the Case, and  
 that *Father, Son, and Holy Ghost, are three divine*  
*subsistencies and one God*, is evident to me, be-  
 cause it is plainly reveal'd; but the *manner of their*  
*being so, or how the Divine Nature is communi-*  
*cated from Father to Son, and so to Holy Ghost, is,*  
*and ever will be, a great Mystery; because it is*  
 not



not revealed, and tho' we shall in the next World know much more than we can in this, and be constantly knowing more and more to all Eternity yet we shall never perfectly comprehend the Divine Perfections.

*Lawyer.* That is very plain, for if Man could comprehend God, either God must be *finite* & Man must be *infinite*, both which are equally absurd; but it is a great Comfort to me to think that my Soul shall be eternally entertain'd with fresh Discoveries in the next World; and therefore I am contented to know as much in this, as is within the Compass of Human Understanding, and necessary to make me happy in the next, and when I come there, I shall know more in one moment, than I can learn now with hard Study, all my Life.

### C H A P. VIII.

*Several Objections to the Doctrine of the Holy Trinity Answered; and the Doctrine it self thereby Illustrated.*

*Solicitor.* **T**H O' Man cannot fully comprehend the Perfections of the Deity, yet he ought so far to understand the Nature of God that he may be satisfied there is nothing contradictory in it; for if so, our Reason was given in vain, and therefore I hope I am not to be blamed when I hear Divines say, *That the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God,* enquire how this can be, for it seems at first sight

to be the same thing as if a Man should affirm, that *Peter* is a Man, and *James* is a Man, and *John* is a Man, and yet they are not three Men, but one Man, which is a plain Contradiction; and tho' you have in great measure answered this Objection, yet if I am not much mistaken, the *Fathers* make use of this very Similitude.

*Divine.* The *Fathers* were forced to use several sorts of Arguments, and Similitudes, in defence of the Catholick Faith, against the several Heresies that from Time to Time, crept into the Church; and therefore if we intend to make a right Construction of their Words, we ought to consider first against whom they were Writing; for when they did argue against the *Sabellians*, they often made use of one sort of Similitude, and when against the *Arians* of another. The *Sabellians* held, That *Father*, *Son*, and *Holy Ghost*, were not three divine Subsistencies in the same Undivided Essence, but only three Names of the same divine Person; and against them the *Fathers* used the similitude, That as *Peter*, *James* and *John* were three Persons, and yet had all but one Humane Nature, so *Father*, *Son*, and *Holy Ghost* were three divine Persons, and yet had all but one divine and common Nature; but tho' the *Fathers* held, that *Father*, *Son*, and *Holy Ghost*, were three Persons and relatively distinct, yet they never held that they were divided and three different Persons, in all the Senses that *Peter*, *James*, and *John* were; for—When they argued against the *Arians*, they maintain'd the *Homousion*, or *Sameness* of the divine Nature in all three, by *Eternal Communication* thereof, from one to the other. Thus *Marinus Victorinus* says, there are *Ter una Substantia* thrice one and the same Substance.



*Phys.* The *Nicene* Fathers understood this very well, and therefore they alledg'd, that the very Name of *Son*, and the natural Notion of *Generation* did necessarily prove, that the *Son* must be of the *Father's* Substance, but then the absolute Purity and entire Unity of the Divine Essence, which is a perfect and indivisible *Monad* proves, that this *Eternal Generation of the Son*, can't be by a *Division of Substance*, as it is in humane *Generations*, but is *whole of whole* in an ineffable and incomprehensible manner, so as no Creature can understand, which is no Wonder, when *Creation itself is as perfectly unaccountable as the Eternal Generation*; for we can no more understand how the *World* was created out of *nothing*, than how the *Son* was begotten of his *Father's* Substance *whole and perfect without any Division or Separation*; so that the whole Divine Essence is originally in the *Father*, and communicated *whole* to the *Son*, and from *Father and Son* to the *Holy Ghost*, and so subsists *wholly and distinctly in three* and is *one in three, and three in one*.

*Solicitor.* If this great Mystery be so unintelligible, why do you endeavour to explain it by *God's Eternal Knowledge and Love of himself*?

*Divine.* I have often observed, That the manner of the *Trinity in Unity* being not reveal'd to us we must not presume to define it; but when that sacred Truth is charged with a Contradiction, we may endeavour to shew how it *may be*, tho' not how it is; which is all that I have attempted, and in that I must always submit to better Judgments however, I have only followed *St. Austin*, who takes this Similitude of a *Mind, its Knowledge of it self, and Love of it self*, and shews how *these three are one*; which he makes a faint Image and

Resem

Resemblance of a Trinity in Unity; his Words are these, *Igitur ipsa mens, amor, & Notitia ejus tria quædam sunt, & hæc tria Unum sunt, & cum perfecta sunt, æqualia sunt.*

*Mens autem cum se totam Novit, hoc est, perfecte Novit, per totum ejus, est Notitia ejus; & cum se perfecte amat, totam se amat, & per totum est amor ejus; Quomodo autem ista tria non sint ejusdem Substantiæ Non Video, cum Mens ipsa se amat, & ipsa se Noverit; atq; ita sunt hæc tria, ut non alteri alicui rerum Mens vel amata vel nota sit; Unius ergo ejusdemq; essentiæ, Necessè hæc tria sint.* And then he goes on to shew, that the Mind that Loves is in the Love, and Love in the Knowledge of the Lover, and Knowledge in the Knowing Mind; and how each of them is in the other two: For the Mind, which knows and loves it self, is in its own Knowledge and Love; and the Love of the Mind, which knows and loves it self, is in its own Knowledge; and the Knowledge of the Mind, which knows and loves it self, is in the Mind, and in its Love, because it loves it self knowing, and knows it self loving: And thus also, two are in each; for the Mind which knows and loves it self, with its own Knowledge is in Love, and with its Love is in Knowledge, for Love and Knowledge are together in the Mind, which loves and knows it self; and the whole is in the whole, for the whole Mind loves it self, and knows its whole self, and knows its whole Love, and loves its whole Knowledge. Thus St. *Austin*, in his Book of the Trinity, expresses himself at large; and thus, I am sure, the more you study the nature of a spiritual Being, and especially of infinite and unlimited Understanding and Power, the less Difficulty you will find in believing this sacred Truth.



*Phys.* If we consider *God* as *Wisdom* and *Truth*, which is his true Nature and Essence, without confounding our Minds with some Material Conceptions of his Substance. These things will be more plain and easie to us, for it is demonstrable, that *Wisdom* and *Truth* is *Eternal*, had no Beginning, no Maker: For when we speak of *Original* and *Essential Truth* and *Wisdom*, what was not *always Truth* and *Wisdom*, could never begin to be so; and if *Truth* and *Wisdom* be a real thing, and necessarily *Eternal*, there is an *Eternal Mind*, which is nothing else but *Eternal Truth* and *Wisdom*, unless *Truth* and *Wisdom* can be suppos'd to subsist without a *Mind*. Thus it is demonstrable, that *Truth* and *Wisdom* has no *Parts*, no *Extension*, no more than *Thought* has; *Truth* and *Wisdom* is confin'd to no place, fills no space, but is *every where the same*, without *Extension* and *Parts*, and therefore has a *Necessary* and *Essential Omnipresence*: And thus it is the same *Wisdom* and *Truth* that *self exists* from all *Eternity*, is *Eternally known* and *Eternally beloved*; and therefore is thrice enjoyed, that is, by the *Father*, by the *Son*, and by the *Holy Ghost*, by *Eternal Communication* from one to the other, as aforesaid.

*Phys.* 'Tis plain, that all voluntary *Motions* are not only directed, but caused by *Thought*; for *Matter* cannot move it self, and therefore some *Mind* must be the *first Mover*: And thus *Knowledge* and *Power* are commensurate, and *Infinite Truth* and *Wisdom* is *Infinite* and *Almighty Power*; for since every *Man* can do what he knows how to do, if he have proper *Instruments*: And since *Thought*, which proceeds from *Knowledge*, is that very *Spring of Power* which we call *Force*, whoever hath an *Infinite Knowledge*, must have an *Infinite Power*.

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L<sup>d</sup> B. 'Tis very true, and the like may be observed of *Infinite Justice* and *Mercy*, which is nothing else but an equal Distribution of things, or a *true* and *wise* Proportion of Rewards and Punishments; so that *all the Attributes of God are concentred in this Notion of Infinite Truth and Wisdom*, which is a pure and simple Act, and yet may be communicated to *another*, and is no less *Infinite Truth and Wisdom* in *three* than in *one*; for *Wisdom is more moving than any Motion, she passeth and goeth thorough all things by reason of her Pureness*, Wisd. 8. 24.

L<sup>d</sup> A. I must confess, that such abstracted Notions do help me very much to conceive the Nature of an infinite Spirit; for since it is plain, that the World is govern'd as well as made by the Power of an *Almighty Thought and Will*, and since *Thought* is confin'd to no place, but in a Minute surrounds the Earth, and ascends above the Heavens, and visits all the empty Capacities of infinite space, which is an imperfect Imitation of the Omnipresence of an infinite Mind. Why should it be thought impossible for an *Infinite and Almighty Thought* to be *really Omnipresent*, and to subsist in three distinct and yet Undivided Subsistencies.

Merchant. You observe very well: But pray Sir, be pleased to make that Comparison of *Peter, James* and *John*, as exact as you can; that from things which we have a notion of, we may apprehend in some measure, the nature of this great Mystery, tho' the perfect Knowledge thereof be above our Understanding.

Divine. To gratifie you in this Request, I must suppose what is impossible in a finite Creature, tho' not in a Spirit of infinite Perfection, viz.



that *Peter* did originally subsist with the Perfections of the Humane Nature, and were able to communicate the same, and thereby give Subsistence and Life to *James*, and so in like manner to communicate the same from *Peter* and *James* to *John*. In this Case, *Peter*, *James*, and *John* would be *three Persons* and yet but *one Man*, because they would have but *one and the same Soul in all three*; in *Peter* as the Fountain, and in *James* and *John* by Communication as aforesaid. Now tho' this is altogether impossible in Man, who is a dependent Creature, and who cannot give Life to himself, much less to any other, nor communicate his Humane Perfections, which he derives from a Superiour Power; yet in a Being of all possible Perfections, the Case may be quite otherwise, because he is infinite in Power, and can do all things.

*Phys.* But to make this Matter still more intelligible to weak Capacities, that a Trinity in Unity may be without a Contradiction some way or other, tho' all Similitudes are infinitely short of the Divine Perfections; I'll beg leave to suppose, that *Peter* seeing his Image in a Glass or in Water, had an Omnipotent Power, and could give Life and Subsistence to that Image by Communication as aforesaid; insomuch, that this were a real living Image as exactly himself, both in Body and Mind, as the Image in the Glass represents his External Shape and Features, that this living Image were Coeval with himself (as the Rays are with the Sun in the Firmament) and did subsist as necessarily as he did, and yet as much depended upon him as the Image in the Glass does on his Face and Presence, and that this living Image did *understand* and *will* in the same Act with himself; as he must needs do, if he have

the

the *same Soul* by Communication as afore-  
said.

In this Case, the *Image* of *Peter* must be a *Man*, because he has *Humane Nature* in himself and distinctly in himself, as compleatly and perfectly as the *Man* has, whose *Image* he is, or else he were not a *compleat and perfect Image*, and yet you cannot say that he is a *distinct Man*, or another *Man*; for he is but an *Image* and the very same with the *Original*, and therefore they are both but *one Man*; naturally *one*, not as two other *Men* are, who may be *morally one*, by Consent and Agreement of Understanding and Will, but by an *individual Unity and Sameness of Nature and Will*; and yet you must confess them to be two, tho' not *two Men*, not *two Humane Natures*, for the *Man* is not his *Image*, nor is the *Image* the *Man*, whose *Image* he is; but if you will call *Peter* a *Person*, as certainly every *Man* is a *Person*, then his *Image* which is the same with himself, must be a *Person* too and not the same *Person*; so that here are *two distinct Persons subsisting in one Individual Nature*, not multiplied but communicated in its *Image*. There is indeed no such living *Image* as this in created Nature; but yet this seems to be the *Nature of an Image*, and gives us some sort of Idea (tho' infinitely short of the Divine Perfections) of the *Unity of the Divine Nature in a Plurality of Persons*.

And thus *Christ* is call'd the *Image of the Father*, and the *express Character of his Person*, and the *Ancient Fathers* do declare what kind of *Image Christ* is, of *God the Father*, that he is not a *dead Picture*, not a meer *Reflection* in a *Glass*, but is a *living Image of the living God*; having the *Father* in himself, and being upon all Accounts



identically the same with him, excepting the Principle and Cause of Being.

La B. Gregory Nazianzen tells us, That Christ is a more invariable Image of God, than Seth is of Adam, or any Child of his Father; for the Nature of such simple and unmixt things as an Image is, is not to be partly like, and partly unlike, as Children to their Parents, but that the whole represents the whole as the Impression does the Seal.

Phys. St. Gregory Nyssen gives us the Description of Christ's being the living Image of his Father, of his Will, and of his Goodness, which (he says) is just as if a Man saw himself in a Glass for the Image in the Glass does in every thing conform to its Prototype, the Face which is seen there and therefore the Image in the Glass neither waxes nor inclines it self of its own accord, but as its Prototype moves or enclines, it always moves with it. Thus we say, the Lord Christ, the Image of the invisible God, is immediately and instantly affected together with his Father; does the Father will any thing? The Son also, who is in the Father, knows the Father's Will, &c. and wills accordingly.

Divine. The Father's did not use this or any other Similitude, as what did exactly resemble the Nature of Father and Son in the Trinity; because there is an infinite distance between the Nature of God and Man, but only to endeavour thereby to explain the same to our weak Capacities in opposition to the *Arians*—that the Son was not a meer Creature—but *ὁμοῦσιον*, of the same nature with his Father; as being the Image of God and express Character of his Person, by Eternal Communication of the Divine Nature to him.

Phys. They us'd the same Similitude also against the *Sabellians* to prove, that God was not one

single

*single Person, distinguished only by three Names, because the Son is the living subsisting Image of the Father, and the Image and the Prototype cannot be the same, but must be two, for no Man is his own Image, nor is an Image the Image of it self.*

*Merchant. By what hath been said, I perceive, that there are three Subsistencies in one individual Nature, which differ in nothing from each other, but in their different manner of Subsistence, but these three kinds of Subsistence are not to be found in any one thing in the World besides; nothing else has any more than one real Subsistence, but such is the Transcendent Excellency of the Divine Nature above all other Beings, that it is able to subsist wholly and substantially in three, tho' in a different manner, in the Father as the Original, in the Son as the perfect living substantial Image of the Father; and in the Holy Ghost, by an Eternal Procession from Father and Son, in eternal living substantial Love.*

*Lawyer. This shews, that this Holy Trinity is three Divine Attributes, such as Wisdom, Power, and Goodness, for they are all three the very same with each other, the same Wisdom, Goodness, and Power, and therefore not three Parts or Attributes of the same Deity, but each is the whole, in a spiritual and incomprehensible manner.*

*Divine. This is the reason why our Saviour calls not only his Father, but his God, and the only God, and acknowledges that he receives all from his Father, and that his Father is greater than he; for tho' he have the very same Nature, and therefore in that respect is equal in Glory and Majesty, yet since he derives all by Eternal Generation from the Father, he may truly say, that he*  
*lives*



*lives by the Father, John 6. 57. that the Son hath no Will but the Father's, John 5. 20. And again John 6. 38. I can of my self do nothing, as I hear I judge, and my Judgment is just, because I see not my own Will, but the Will of the father which hath sent me, and John 4. 34. for I came not to do my own Will, but the Will of him that sent me. My meat is to do the Will of him that sent me, and to finish his work. Thus, whatever Christ did or spake, it was in Conformity to his Father, what he saw and learnt of him, so John 5. 19. The Son can do nothing of himself, but what he seeth the father do; for whatsoever he doth, this also doth the Son likewise; 12. John 49, I have not spoken of my self, but the father that sent me, he gave me Commandment what I should say and what I should speak. By all which, and many more Texts of Scripture, it may appear, that the Son is the express Image of the Father, by Eternal Generation or Communication as aforesaid; and therefore is said again, John 18. No Man hath seen God any time, that is, no Man hath a perfect Knowledge of God, the only begotten Son of God, who is in the bosom of the father, he hath declared him; so John 10. 15. as the father knoweth me, I know the father, and thus the father loveth the son, 3. John 25. 5 John 20. and the son loveth the father, 14 John 31. for the Father and Son have one and the same Divine Nature and Perfections, the Father as the Fountain or Origine, the Son as the living Image, and express Character of the Father, and the like may be said of the Holy Ghost, that he hath one and the same Divine Nature eternally proceeding from Father and Son.*

*Phys.* The Scripture declares of the Holy Ghost that he perfectly knows the Father, and his

ret Councils for the Spirit searcheth all things, the deep things of God, 1 Cor. 2. 10. which it is impossible for any Creature to do, or any thing more than infinite, or a Divine Person in the Triune Godhead, and so it appears by John 16. that *what- ever things the Father knows, that the Son knows, and what the Son knows, that the Holy Ghost knows; all things are Father's, then the Son's, then the Holy Ghost's, according to the order of Persons in the Adorable Trinity*, and all this depends upon Eternal Communications from one to the other aforesaid,

Divine. Although there be *three Persons*, yet there are not *three distinct Operations*, for the Father does nothing by himself, nor the Son by himself, nor the Holy Ghost by himself, but the whole Energy and Operation of the Deity, relating to Creatures, begins with the Father, passes to the Son, and from Father and Son to the Holy Spirit; all this is done without any distance of time, propagating the Motion from one to the other, by *one Thought* as it is in one *Numerical Mind*, in the Father, Son, and Holy Spirit, and therefore tho' they are three Persons, they are but *one Numerical Power and Energy, eternally flowing*, and in the *same Instant* communicated from *one to the other* in an *Infinite*, by Consequence, *Incomprehensible* manner.

B. All the Operations of the Trinity ad- vanced, must be common to all three Persons, for they can no more *act*, than they can *subsist sepa- rately*; for the Attributes of the Deity, that is, the whole Trinity, is in each Person; and there- fore *the whole Trinity is not greater than any one Person in the Trinity*, because each Person hath the Divine Perfections as aforesaid, and the whole



whole Trinity hath no more; but yet there is relation to the Deity it self, and as the Object of our Adoration, a *Trinity in Unity*, or three Divine Persons in the same Undivided Essence, that there is *one Eternal self-existing Being of all possible Perfections*, who is infinite in Wisdom, Goodness, Justice and Mercy, &c. and there is in the same Deity *an Eternal Vital Knower of all those Divine Perfections*, from both which proceeds *an Eternal and Vital Lover thereof*; and all these together do constitute the Essence of the Deity.

*Physician.* Your Lordship observes very rightly that when God produces any Effect in his Creatures, the whole Trinity concurs to the Action; for since nothing can work, but it must have Being or Essence proper to it self, nor act unless it have a Will, the Notion of which is to be the Principle of Acting; nor can an infinitely perfect Being act, without knowing *what* and *how* to do it. The *Eternal Father, Son* and *Holy Ghost* must concur to every such Action, for *the divine nature is originally in the Father, shining in the Son, and is manifested by the Holy Ghost*.

*Lawyer.* The perfect Harmony and Unity between *Father, Son, and Holy Ghost*, seems indeed to result from their In-being in one another, as our Understanding and Will are in the Soul; but in a much higher degree and Perfection, that is, in an Eternal and Vital manner above our weak Capacities.

*Merchant.* This Account of the Trinity, given me great Satisfaction, and in my Opinion it doth answer all the Objections that I have met with, some of which at first sight did seem plausible, for say the Objectors, *If the Father be not the Son and yet is God, then the Son*

d, because he is not the Father ; and the like, they, may be observ'd of the Holy Ghost, but is answered by shewing that the *Father, Son, Holy Ghost* are indeed relatively distinct but divided, and that they have all but *one the same undivided Essence by Eternal Communication* from one to another, as aforesaid ; and in the *Father* is not the *Son*, nor the *Son* the *Father*, because the *Father* is not the *Image*, nor the *Son* the *Origine* of the Deity, but yet both *one and the same God*, because they have but *one and the same divine Nature* by *Eternal Communication* from one to the other ; therefore the *Trinitarians* do not believe a *tradiſtion*, as some would have it, but they receive the Scriptures to be the Word of God, written by holy Men inspir'd by the *Holy Ghost*, they believe a *Trinity in Unity*, because they see the same plainly revealed in Scripture, tho' in the *manner of it* ; for which they do not think themselves obliged to render a plain and intelligible account, because it is above their human Understanding, but yet it seems to them, that such a *Trinity in Unity* may be in some such a manner hath been explained, having a due regard to the Transcendent Excellency of the divine Nature, which is infinite, and consequently incomprehensible, and not to be strictly compared with any similitudes, from Creatures or from humane Na-

ture. A *Spirit* hath no Parts or Division, though it hath several Powers or Faculties of Life, Understanding, and Will, which constitutes its Essence, and therefore you can't say that the Power of Living is one part of the *Soul*, the Power of Understanding another, and the *Will* another part ; but



but the Life is the Soul, the Understanding is the Soul, and the Will is the Soul, as hath been observed. Now according to this Objection, it may be said that if the Understanding is the Soul, and the Understanding is not the Will, then the Will is not the Soul, because it is not the Understanding; but how weak is this!

*Divine.* You take it very right, and indeed the Objections against this Holy Doctrine, which is so plainly reveal'd to us, do arise for want of Understanding, or duly considering the Nature of a *Spiritual Being*, which hath divers Operations or Powers without any Division, and these Powers may be *Qualities* or *Faculties* in Creatures; and *Substantial Subsistencies* in the Deity.

*Physician.* Tho' the Father, Son, and Holy Ghost are so distinct, that one is not the other; yet they are as much united, as the Understanding and Will in the Soul of Man, for Father, Son, and Holy Ghost do as essentially constitute the Divine Essence, as Life, Understanding, and Will do the Soul of Man; and as far as finite things can be compared to infinite, there is a sort of Resemblance between the Divine and Humane Nature in that particular, which shews. That the divine Persons may as well subsist in the Unity of the Godhead, as Life, Understanding, and Will may in the Unity of the Soul; and that one is free from a Contradiction as the other; But we are forced to make use of these sort of Similitudes, when we discourse of this sublime Sublimity, yet we must still be careful to raise our Thoughts above the gross Sense thereof, and strip them of their natural Imperfections when we apply them to God.

*Lawyer.* We must either forbear to discourse all of this great Mystery, or else we must be allowed to use such Words and Similitudes as are capable of finding out, in order to express Thoughts ; for these are esteem'd the best that the Fathers could devise, and if Men will distinguish between *finite* and *infinite*, and make allowances for the Common Defect of human Understanding, and strip these Similitudes their natural Imperfections, it is their fault, not ours.

*Solicitor.* It is the Duty of those of my Profession, to submit to those of yours in points of Law, but in points of Religion I must beg your pardon, if I still desire to be farther satisfied in the doubts that remain in my mind.

*B.* Pray Sir, What are they ? Let us hear what can be objected, for that will give this learned Divine a farther occasion of explaining that great Truth to the Satisfaction of all the company.

*Solicitor.* I am still in doubt, whether from this explanation it will not follow, that there should be a Trinity of Persons in Angels, and Souls separated when they know and love themselves.

*Divine.* There is indeed a Trinity of distinct Faculties or Spiritual Powers in Angels and Souls, but not of distinct Subsistencies or Persons ; for that is the inseparable Property and Prerogative of an infinite and Almighty Being, who is all Life and Personality, thus to communicate the Divine Nature to the Son and Holy Ghost in a distinct Transcendent and Vital manner.

*Physician.*



*Physician.* But there is also a manifest difference between *Self-Knowledge and Self-Love in God* and *in Creatures*; for God Almighty being an infinite Spirit of all possible Perfections, and from Eternity, had no other *adequate Object*, nor in the beginning *any other Being* in the World to know or love but himself; his Eternal Happiness therefore consisted in the *Knowledge and Love* of his own infinite Goodness, Power, Wisdom, and other infinite Attributes and divine Perfections so that *Self-Knowledge and Self-Love in God* seems to be not only distinct in their Nature, but that which essentially make him happy from Eternity, and therefore his *Self-Existence* with all possible Perfections, his *Self-Knowledge*, and his *Self-Love*, seem to me to be that which (as far as Man can comprehend) *do constitute the very Essence of the Deity*, and without which, he could not be *eternally happy*, and consequently could not be *God*.

But on the other side, Angels and Men are finite and created Beings, and their Happiness does not consist in knowing and loving themselves, but *in knowing and loving God*; for the more they know and love him, the more they perfect their own Nature, and the more true Happiness they enjoy; and the Knowledge and Love of themselves is only the means or step to bring them to the Knowledge of other things, and thence of the *supreme Good* from whom they derive their Existence and Being, and *in knowing and loving* whom more and more to all Eternity, their unlimited and boundless Happiness doth consist; and thus it is manifest, that *Self-Knowledge and Self-Love do not constitute the Happiness, much less the Essence of Angels and Men*, tho' they may do of

La B. Self-Knowledge and Self-Love in God are essential to his Being, as hath been observ'd, and as it were his primary Operations : So that his Essence, as an infinite Spirit, doth seem to consist in them; but in Angels and Men 'tis quite otherwise, for Self-Knowledge formally consisting in this, that the *thing known doth inexist in the knowing Power as an Object, or after an intellectual manner*, and the Existence, and consequently Inexistence of all Creatures, being *Extrinsical or Accidental* to them, as being derived from another, and not *essential* to them, or *their very Essence, as it is in God*. Hence it follows, that the Relation of *Knower* and *known*, in them *accidental* or extrinsical, as being grounded on what is *accidental* or extrinsical to their *Essence*; whence it can make only an accidental Distinction in them, and *not a Distinction in their Substance, as it does in God*; and the same may be observed of *Self Love*, that the *thing loved doth inexist in the Mind of the Lover as an Object*, which being *accidental* in Creatures and *essential* in the Creator, the Distinction in one is *accidental*, and not in their *Substance*, as it is in God; from all which it may appear, that this explanation of the Trinity in the Creator cannot be extended to make a Trinity of Persons in the Creatures, especially if you consider, that *in God, who is a self-existent Being, and all Life and pure Actuality*, whatever is distinct in his Essence, must be Vital and Eternal, but not so in Angels and Men, who are created and dependent Beings.

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Divine.



*Divine.* But without considering the apparent differences of this kind, I hope no Man will attempt, from the Nature of *Man*, to bound and limit the Nature of *God*, or from the infinite and unlimited *Nature* of *God*, to raise above measure the finite and limited Nature of *Man*; but if such a faint Resemblance of a Trinity in Unity can be in Creatures, as hath been discoursed before, how much more may a real *Trinity in Unity* be consistent with the infinite and boundless Nature of the Almighty Creator?

## C H A P. IX.

*The Doctrine of the Holy Trinity, farther demonstrated from the Nature of an Infinite and Supream Spirit; shewing that what is natural to the Creator, may be a Contradiction in the Creature; that there can be only Three Relations, or distinct Subsistencies in the Divine Nature; that Reason and Scripture do agree; that there is a natural Order and Subordination in the Holy Trinity; concluding upon the whole, that the same is a Doctrine, Immense, and Incomprehensible either to be silently Reverenced, or religiously and becomingly represented.*

La B. **T**H E R E are some ingenious Men in the World, that are of Opinion that the Doctrine of the Blessed Trinity may be farther demonstrated from the Nature and Perfect

on of the supreme Spirit; which hath indeed been in some measure argued before, but they do more plainly affirm the same, and that the *three* in Scripture, and the *Trinity* in the Catholick Church is of the same significancy, as a *Spirit of absolute Perfection* in the Schools of Philosophy. Now if this can be made to appear, and Reason speaks more for it than against it, then the Men of Reason are strangely mistaken indeed, to charge the Doctrine of the Catholick Church with a Contradiction.

Divine. I do not love to assert any thing in Relation to this sublime Doctrine in too positive a manner, because it is certainly *above our Understanding, tho' not contrary to it*; but I think, we may argue several ways, and be able to demonstrate that such a *Trinity in Unity* may be without a Contradiction, and because some are pleased with one sort of Demonstration and some with another, I am not averse to any sort of Explanation, that tends to explode the Notion of a Contradiction; for if we are able to shew several ways, how it may be consistent with reason, then it will explain, that it may be some way or other, tho it should happen that none of those ways be exactly right; and truly those Gentlemen that endeavour to prove the same from the Nature and Perfection of the supreme Spirit, do seem to me to argue with great Strength of Reason.

La B. I must confess, the more I think of it; the more I am convinced, That the *Triune-Substance* which is repugnant and contradictory to the Nature of dependant Beings, may be the only way ofistence competible to a self Original Being; for since God is a Spirit of Infinite Perfection, and every Spirit hath a Living Intelligent Nature, and



also hath a *Resentment*, whereby he is pleas'd or displeas'd, doth like or dislike, as is evident to every Man's own Conscience, it is plain, that God is the *most High Life*, the *most High Understanding*, and the *most High Will*; and that he being the first cause of all things, and in his Nature *Omniscient*, whatever God does not conceive that really is nothing, but what God doth positively conceive to be, that really is, or doth subsist; for such is the All-sufficiency of an Almighty Creator, that the real Being of all things in the World, is their *Substantial Subsistence and Conception in the divine Mind*, that is, in short, *This divine positive Conception is the creating the World*, or giving that Subsistence to it by the *Agency of the Divine Conception*, which it had not before; and therefore the Deity it self is present to the very Subsistence of every thing in the World, and we really live and move and have our Being in God, because we are his Offspring as being conceiv'd by him. Now if the positive Conception of God, by an Almighty Agency, doth give a Being to all Creatures, as certainly doth, then the positive Conception of himself that was self-existent, may at least be procreative, and give a second Subsistence to the divine Nature; and if his Almighty Volition that wills the Being of any thing, doth thereby create that Being, it may also by willing his own Eternal Essence, add a third Subsistence to the Divine Nature, which seems naturally, and from all Eternity, to proceed from the divine Perfections existing and conceived, and then willed by an Almighty Volition; for it is a Contradiction for that not to be, which is willed unservedly by an omnipotent Mind, and since it is the real Subsistence of the divine Nature that is

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will'd, therefore the Divine Nature has really such a third Subsistence by being so will'd by an *Almighty Volition*; and thus God hath three real Subsistencies, in the Person of the Father *Eternally conceiving*, in the Person of the Son *Eternally conceived*, and in the Person of the Holy Ghost *Eternally willed by an Almighty Volition*.

L<sup>d</sup> A. Your Lordship hath offer'd at a Notion that may, for ought I know, have great Weight in it, but I must beg your Lordship to enlarge a little more upon this Subject, before I can fully understand it; and first, my Lord, I am not satisfy'd how the Divine Conception or Thought can be said to be the *creating the World*.

L<sup>d</sup> B. And I confess, my Lord, I cannot conceive how it can be otherwise: For since God is the *first Cause of all things*, what else could create a World out of *nothing*, but the Almighty *Agency* of the Divine Mind? And what is that *Agency*, but a *Divine Conception or Thought*, accompany'd with an *Almighty Volition*.

Physf. The best way to apprehend the Nature of an *Almighty Conception or Thought*, is to consider the Nature of our *own Conception and Thoughts*, and so rise by steps and degrees to the Nature and Force of the Divine Conception. Now every one knows, that *he hath that thing in his mind which he is thinking of*; the thing therefore that is the *Thought*, does thereby some way *subsist in the Mind*: and this *Subsistence* which things have in our Minds, cannot be just *nothing at all*, for then the *Sun* would be no more in my Mind when I am thinking of it, than when I am not; and when I think of the *Sun* and not of a *Mountain*, I shall yet have a *Mountain* as much in my Mind as I have the *Sun*: For if this *Subsistence*, which



we are now considering, *be nothing at all*, there could be no difference; for *nothing differs not from nothing*, but if this Thought be *something*, then whatever it is, it is entirely owing to the Intellectual Energy of the Mind.

And from hence we may observe, that every thing in the World may have *two Subsistencies*, that is, *a real Subsistence, and a Notional Subsistence*; the *real* is that Subsistence which things actually have in the World, and the *notional* is that which is conceived in our Mind, and when my Mind does actually form a Conception of its own Being, then does my Mind *actually subsist in it self in two distinct Subsistencies*, the one *real* and the other *notional*; but when my Mind does not actually conceive its own Being, it has for that Time only *one Subsistence* in it self, the *real* but not the *notional*.

Supposing then a Mind, that without any Diversion does always actually conceive its own *real Subsistence*, it is evident, that such a Mind hath always *two Subsistencies* in it self; the first in order, is its *real Subsistence*, and the second that is the *Conception*. Now since we must allow, that the *supreme Spirit* is such a Mind as is not ignorant of its own *real Subsistence*, and hath no dominant Powers, that it should ever be diverted from the Actual Conception of it self, therefore God subsists perpetually (at least) *in two different Subsistencies*, the first whereof is *real*; and for the Condition of the *second*, we are to consider the peculiar Characters of the *supreme Spirit* which are *Independent Self-subsistence, Self-sufficiency, and All-sufficiency, Omniscience, Ubiquity, Eternity, most perfect Truth, Goodness, Blessedness, Holiness, &c.* from whence it appears, that what

ever God conceives to be, must have a Subsistence proportionable to the Sufficiency of the Divine Intellect, that is, must have a real Subsistence, or else his Conception would not be consistent with his Almighty Power, nor with his Eternal Truth. And hence it is, that since the real Subsistence of the World in it self was made, and yet not made with hands, *but by the Agency of an Almighty Mind*, we must observe, that this Almighty Mind causeth all things, which it does cause, in a way whereby the Mental Agency does effect. Now the Mental Agency being conceptive, and every positive Conception giving a Subsistence to the thing conceived in the Mind that positively conceives it, *the very Subsistence of the World in it self* (being it is the effect of the Divine Positive Conception of it) *is nothing else but the Subsistence of the World in the divine Mind, caus'd by this positive Conception of it*; so that *all the real Subsistence which the World has in it self; is its positive Subsistence in the divine Conception, as being positively conceived in the divine Mind.*

Divine. The absolute Perfection of the divine Truth does fully assure us of this; for the Truth of the Conception of a thing is nothing else, but its Agreement with the real Nature of the thing conceived. Since then *the Truth of the divine Conception it absolutely perfect*, when the World subsists in the divine Mind by the positive Conception of it, there is a most absolute perfect Agreement betwixt its positive Subsistence in the divine Conception, and its real Subsistence in it self, but no kind of Agreement is absolutely perfect but real Identity: For so long as one is not the other, whatever the Similitude is, there remains some Disagreement; therefore there is a real Identity



identity betwixt the Worlds Subsistence in it self, and its Subsistence in the divine Mind in the positive Conception of it; that is to say, they are really the very same. As then the Subsistence of a thing in the positive Notion of it, conceived in our Minds, is the *Vital Representation of a thing*, so in the positive Conception of it in the divine Mind, it is the thing it self, and consequently the divine positive Conception is the creating the World.

Ld B. St. *Austin* at the end of his Confessions, expresses himself to the very same effect; for thus he saith, *Nos ista quæ fecisti Videmus quia sunt, tu autem quia vides ea sunt*; We see or know the things which God hath made, because they are, but when God sees them, his seeing or conceiving them makes them be.

Lawyer. If this be so, then there is just as great a difference betwixt *our Conception* and *God's Conception*, as between a *notional* and *real Subsistence*.

Ld B. There is so; but we may farther observe, as to the Creation of the World, that seeing God is *Self-sufficient*, he can subsist whether he does positively conceive a World to be or not; therefore the Being of the World results not necessarily from the Being of the Deity, but is freely created. The World therefore, and every particular Member of it, is or is not as it pleases God to conceive it: And thus it is with all temporary Beings, which as such have no Subsistence, and are nothing antecedently to the positive Conception of them in the Divine Mind; but because the Deity it self has another Subsistence, antecedently to that Subsistence of it, which is in its positive Conception by the divine Mind, not only *this other Subsistence* (which is the first in order, and which

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the Deity hath otherwise than by Conception) is *Eternal*, but likewise the *Subsistence of the Deity by Conception in the divine Mind is eternally so*: For since nothing really is, but what is positively conceived by the divine Mind, and the Being of the Deity in its first Subsistence is *Eternal*; therefore *the Being of the Deity in its first Subsistence, is eternally conceiv'd positively in the divine Mind; and consequently the Subsistence of the Deity in the positive Conception of it in the divine Mind is also Eternal*; and thus the Deity doth subsist in two distinct perpetual Subsistencies, whereof the one is a real Parental Subsistence of the divine Nature, and the other is a real Filial Subsistence of the divine Nature, by being eternally conceived in the divine Mind; for tho' this Conception cannot be *Creative*, because the divine Nature had always a real Subsistence, yet it is *Procreative or Generative*, that is, *such a Conception whereby a substantial Nature hath a second real Subsistence*; and this *procreative Conception*, infinitely differs from the *Creative*; for the *Creative* is indifferent, because God may be, and yet *may or may not* create a World: But this *procreative Conception* of the divine Mind, is *essential to its Nature*; and therefore the *second real Subsistence which is by this procreative or generative Conception, is natural to the Being of the Deity as well as the first*.

*Divine*. Your Lordship observes very well, and may add, that since the divine Mind in its first Subsistence does conceive the divine Nature, if *this divine Nature so conceived* be not the same, the very same with the divine Mind that doth conceive it, then *there is some Defect in the Truth of the divine Conception*, God conceiving not his own  
very



very Nature, but some other Nature instead of his own, which is contradictory to the Attribute of the divine Truth. We have therefore the Assurance of God's Essential Truth, that it is the same, the very same divine Mind, the very same divine Nature, subsisting in the first of these two real Subsistencies *not conceived*, and in the second *conceived*; therefore *there is really and truly onely one and the very same God subsisting in these two real Subsistencies, which are really distinct Subsistencies.*

L<sup>d</sup> A. I perceive by your Argument, that it is of the *Essence of a Mental Nature to conceive*, wherefore since God in the Filial Subsistence is the divine Mind substantially subsisting, does not he in the second Subsistence conceive again the divine Nature, and consequently is still procreative of another Subsistence?

*Divine.* No, my Lord, the Conception whereby the divine Mind in its second Subsistence does conceive the divine Nature is not *procreative*, for the very Form of this second Subsistence is *divinus conceptus*, and therefore the divine Mind in this Subsistence conceiving, imports no more than this its own formal Subsistence of the divine Nature, and consequently by it, there is no other real Subsistence of the Deity, but precisely his own: For when a Thought thinks, a *conceptus* conceives it is no more than barely a Thought is, or subsists and a *conceptus* is, so that when the divine *Conceptus* conceives its own Nature, this is neither more nor less, than the divine *Conceptus* does actually exist in its own essential Subsistencies; therefore this Conception which the divine Mind in this its second Subsistence hath of its own Nature inferring no other Subsistence of the Deity but only

only its own, and that as the *divinus Conceptus*, is not a procreative Conception.

*Phyf.* These Relations of Son and Holy Ghost, are grounded materially and really on the divine Essence it self, considered according to its own Notion, or as it is conceived to be absolute, since it is his Essence it self express'd by the Word *God*, which *conceives* and is *conceived*, loves and is beloved, and not his Essence as it is conceived or beloved relatively; for a *Relation* cannot be the immediate Reason or Ground of another Relation, for then there might be *Processus* in *Infini-um*, but this cannot be, because it is not the Relation it self which is referr'd but the *thing*, and Relation must necessarily be in those things which are related.

Ld B. You observe very right, for the divine Nature *conceived* is the perfect Image and express Character of the divine Nature *conceiving*, but an Image cannot procreate another Image; and the Son having no other Understanding or Conception but what he hath by Communication from the Father, cannot be procreative of more than the Father's Conception was, and that is of *himself*. There is then but *one Filial Subsistence of the divine Nature, and that eternally the same*; and the like may be observed of the Holy Ghost, who proceeds from Father and Son, according to their Relative Notions, by which they are distinguish'd, and not from the *absolute* Notion, which is common to both; and therefore since no Relation, can be grounded on another Relation, and since the Holy Ghost hath no Conception or Volition but what is communicated from Father and Son, it cannot produce more than did proceed from them, which was precisely his own third Sub-



Subsistence of the divine Nature; and hence it also appears, that *there can only be three Relations of distinct Subsistencies in the Divine Nature, and no more.*

*Phys.* You observe very right; but yet the divine Mind in its second Subsistence, doth conceive with a *Conception creative of other things* for tho' in this its second Subsistence, its conceiving its own Being, is precisely its own second Subsistence: Yet it is plain, conceiving a World is not so. Now because whatever is positively conceived by the divine Mind, hath a real Subsistence by its being so conceived, therefore the divine Mind in its second Subsistence, whenever it conceives another Nature besides its own, does conceive with a *creative Conception*, which gives a substantial Subsistence to that other Nature conceived; therefore the divine Mind in its first Subsistence only does by Conception procreate another Subsistence of the divine Nature, but *both in its first and second Subsistence, it doth create the World*, and this agrees with the Scripture, John ch. 5. 17. *For the Father worketh hitherto and I work, and whatsoever the Father doth, the same the Son doth also; all things are of the Father, and by the Son all things were made that were made, and without him was not any thing made that was made; he laid the Foundations of the Earth, and the Heavens are the Work of his hands, and in him all things consist.*

La A. Well Sir, I must acknowledge that the Condition of the divine Nature doth seem to be such, that God the Creator doth subsist in no less than two real Subsistencies, which may very properly be called the *Parental and the Filial Subsistence*, or in the Scripture Phrase, *the Father and Son*; for as a Son amongst Men is procreated by

human

human Generation, so the Son of God is eternally  
 procreated by a divine and mental Generation. But  
 what say you to the third Subsistence of the Deity?  
 Physf. I think my Lord B. hath plainly opened  
 that Matter to us, for God being a *Spirit*, and  
 having *Resentments* or an *Almighty Will*, by which  
 he likes and dislikes: And it being agreed by all,  
 that *Goodness*, *Blessedness* and *Holiness* are essen-  
 tial to the divine Nature, and depend upon *free*  
*Will*, whereby he chuses what is good and refuses  
 what is evil; and since all *willing of Good does will*  
*the Being or Improvement of the thing, to which it*  
*is benevolent*, and since God must of necessity *like*  
*the Being of his own divine and excellent Na-*  
*ture*, and doth certainly *will as he likes*, therefore  
 he doth certainly *will the Being or Improvement of*  
*his own divine Nature*; but because it is not  
 possible to will the Improvement of the highest  
 Being, which is infinitely perfect already, there-  
 fore that divine Volition which *wills the Being of*  
*his own divine Nature, is a Complacent Benevo-*  
*lence, whereby precisely the Being of the divine*  
*Nature it self is willed.*

And we must observe, that every *Volition* which  
 wills the Being of any thing, if it be an *absolute*  
*Volition without reserve, it so wills the Being of*  
*that thing, that the thing does really subsist by*  
*being so willed, if in case it be in the Power of*  
*that Will*; but if the thing willed does not sub-  
 sist thereby, then it is from *some defect in the Power*  
*of the Will*, from whence such a Volition becomes  
 a *vain and empty Wish*: But God's *Volition* of the  
 Being of the divine Nature, is an *Almighty unre-*  
*versed All sufficient willing of it*; therefore thro'  
 no defect of *Power is the divine Volition a vain or*  
*empty Wish*, and consequently the *Being of the di-*

vine



*vine Nature is, and doth subsist for being so willed with such an Almighty Volition; for as my Lord B. hath observed, it is a Contradiction for that not to be, which is willed by an Omnipotent Mind.*

But yet there is no other Nature which really subsists in this *third* Subsistence, but the same which subsists in the other *two*, for it is the very *same divine Nature that is so willed*, and therefore only *one and the same God substantially subsisting in all these three distinct real Subsistencies.*

*Lawyer.* If it be possible for God to communicate the divine Nature to a third Subsistence, as no doubt it is, it seems very reasonable to believe that an Almighty Volition or Love should not be in vain, but be answered by a real Subsistence as well as an Almighty Conception.

*Merchant.* Since the Perfection, Essence, and Happiness of God consists in his *Eternal Life*, his *Eternal Knowledge*, and his *Eternal Love*, it seems very agreeable to my Apprehension, that each of these should be Eternal and Vital, and that an infinite Mind should be fruitful as well as all his Creatures, and be able to produce his own Likeness as well as all other Beings; that is, *his identical Likeness by an Almighty Conception*, and the Holy Ghost, or a Divine subsisting Love and Holiness, by an Almighty Volition; for it must be allowed, that the finite Works of the Creation cannot sufficiently answer an Almighty Conception or Volition; and therefore a Being of an Infinite Conception, and so of an Infinite Volition, doth require an Infinite Object, an Infinite Knower, and an Infinite Lover, to compleat its Happiness; and since no such can be by Creation, therefore it is reasonable to believe, that such is the Excellency of the divine Nature, that the same doth naturally

rise by a Procreative Conception and Eternal Pro-  
 fession, as aforesaid.

L<sup>d</sup> A. No Man can deny, but that such a Tri-  
 nity in Unity must be a Perfection, in case it be  
 possible; for the Advantages of *three in one*, seem  
 to be greater than the Advantages of *one only*; and  
 when no Man can deny, but that it is possible for  
 an Infinite Being to procreate another Subsistence  
 of the divine Nature by an Almighty Conception,  
 and that another Subsistence may proceed from  
 both the former by an Almighty and Eternal Vo-  
 lition: And if it be possible and most agreeable to  
 absolute Perfection, it seems to me to be a De-  
 monstration, that *it really is*, and that the  
 Father, Son and Holy Ghost, are in some such  
 manner three Persons and one God.

Divine. If the divine Nature really subsisting  
 be not God, then there is no God; but if the di-  
 vine Nature really subsisting be God, then the di-  
 vine Nature really subsisting in the first real Sub-  
 stance *conceiving* is God indeed, and the divine  
 Nature really subsisting in the second real Sub-  
 stance *conceived* is God indeed, and the divine  
 Nature subsisting in the third real Subsistence *will-*  
*ing* is God indeed; so every one of these three is  
 entirely the *one God*, as well all the *three* entirely  
 are the *one God*; and all this will still appear more  
 and more intelligible, the more Men abstract their  
 thoughts from the Nature of Corporeal and Im-  
 perfect Beings, and apply them to the Nature of  
 Spirit of infinite Perfection; but since *some do*,  
 and others are not able to raise their Apprehen-  
 sions of the divine Conception and Volition, above  
 the Nature of Man's Conception and Will, it is  
 plain, that *they that do* may think that to be a  
 demonstration, which *they that do not*, may as  
 possi-



positively affirm to be a *Contradiction*; because that which is *natural and essential to an Infinite Creator, may be a Contradiction in a finite Creature.*

*Phys.* It may be so; and there is the same Observation to be made, in relation to all the Attributes of the Deity, for it is impossible for any finite Being, by his own natural Knowledge, to know all things past, present, and to come, or to be every where present, or in more places than one at the same time; but it is as impossible for any Being to be God, that is not so present, or that does not know all things future as if they were present or past; so that it is plain, that the same thing that is a Perfection in the Creator may be a Contradiction in the Creature, and therefore Men ought not to argue, that because every finite Creature hath but one real Subsistence, that therefore God who is infinite, cannot have any more, unless they could shew, that the Nature of the Creator and the Creatures were just the same; but if they be really different and infinitely so, then it may be as natural for God to have three real Subsistencies, as for Man to have but one.

*Lawyer.* It may so, and yet it seems to me that every Man hath three Subsistencies, that is one real Subsistence and two notional Subsistencies arising from his knowing and loving himself whereby he is the Object of his own Knowledge and the Object of his own Love; but those Subsistencies which are only notional in Man, are real in God; and that difference arises from the Transcendent Excellency of the divine Nature.

*Merchant.* That may be; but this I am sure of that if there be no other supreme Being subsisting at all, but only one single supreme Spirit, the

there is no more *three Gods*, tho' this one supreme Spirit subsists entirely in *three distinct personal Subsistencies*, than there is if it subsists only in *one personal Subsistence*, and therefore such a Trinity in Unity is no Contradiction.

*Divine.* You observe very right, Sir; for God is infinitely *one*, and in no respect the less one God for being three Persons, and he is infinitely *three*, and not the less three Persons for being one God; for tho' he is *alius & alius*, yet he is not *aliud*; as will plainly appear, if we shall clear our Minds from false Apprehensions of the spiritual Nature, for we shall then be fully convinced that there is a Being which does conceive a difference between *Existence and Non-existence*, betwixt something and nothing; but a Conception of *Non-existence*, cannot be formed by any thing, but only by the *pure Agency of the Minds own Nature*; for *Non-existence or nothing hath no Agency of its own*; and all existent Objects tend not to form in the Mind the Conception of *Non-existence*, but of *Existence*.

There is then in the World an *Agent* that is not *material*; for no Matter can commence an Action in it self, but whensoever it moves, it is mov'd either by the Impulse or Agency of another thing; and *Motion*, or the *shifting of a Place*, is not the conceiving of *Non-existence*; therefore this *pure Energy* acting imminently in its self, by its own *Agency* alone, without locally moving it self, is a *tal Energy*, and every such immaterial Agent thus acting, is a *Life*, we are therefore sure there is *Life in Being*, and that it is an *Immaterial Nature, having an Agency in it self*.

This Being then which hath the Power of conceiving a difference between *Existence and Non-existence*,



existence, is a *Mind or Spirit*, and this Mind forming Conceptions of its own Being, or of other things, does thereby give them such a Subsistence in it self, as is answerable to its *Conceptive Abilities*, of which also Nature gives us an absolute Assurance; and this will lead us directly to conclude, that the supreme Spirit that is Almighty and All-sufficient, does indeed subsist in three really distinct Subsistencies, according to the Reason of its most blessed Perfections.

For God subsists in *Vital Agency* conceiving his own Nature, and as God is really true, he does also really subsist by being so conceived, or else the Conception would be false, which is not consistent with an Omnipotent Mind; and so again, God absolutely wills the Being of his own Nature, and as God is Almighty and really Holy, he does really subsist by being so willed; if therefore we do not dis-believe God's real Truth and Holiness, we are in Reason to confess the ever Blessed Trinity.

*Lawyer.* God Almighty's Conception and Volition amount to a Creation of what is possible to be created, as all things are besides himself; and if they have such an Almighty Power when applied to Creatures, it would be strange if they had no Power at all when applied to himself; that the same *conceiving Power* that creates a real Subsistence in the Creature, should only procreate a *Notion* when applied to the Creator, and the like may be observed of his Almighty Volition which cannot be admitted to be a vain and empty Wish, but such real and eternal Powers Causes in an Almighty Mind, must have real and eternal Subsistencies in the Unity of the Divine Nature.

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*Divine.* The greatest Good and Perfection of an intelligent or knowing Nature is *Truth*, and *Truth* doth formally consist in this, that the Object is so in the Understanding, as it is in itself, which is in our case, that the *divine Object known* is really in the divine Knowledge or truly conceiv'd by it.

*Physician.* God says, *I am that I am*, and conformably we may say, *he is Existence in a Subsistence*; and he is no less so in *real Truth*, and he is no less so in *real Holiness*: And when we have said this, we may perceive we have said at once that *he is the supreme Spirit, and that he subsists in a Trinity of real Subsistencies*; if we do but observe that there is *no Truth but what subsists in a Mind* (the Truth of a Notion in a notional Subsistence, and the Truth of a thing in a real Subsistence) and that there is *no Holiness but what subsists in a Will*.

L<sup>d</sup> B. It is very observable, how the Terms us'd in Scripture are adapted to the Nature of the thing, and to instil Knowledge and Veneration at the same time; for if the Son had been only call'd the *Conception* of the Father; it would not have rais'd that Veneration as the Word *Son* doth, *the only begotten Son of the Father*; and yet it seems evident, that a *Mind* cannot any ways generate a *Son* but by *Conception*; and so again, if the *Holy Ghost* had been call'd a *Subsistence* by the *Volition* of the divine Nature, it would not have rais'd that Veneration for him, as when he is call'd the *Holy Spirit, or Holy Ghost*, whereby we have an Intimation of his Nature, as being the substantial Love and Holiness of the Deity, which is seated in the Almighty Volition, Spirit, or Will of God; and also an Intimation of the Veneration



and Worship that is due, and ought to be paid to him; so that no Words could possibly have been invented more proper, and more significant than *Father, Son, and Holy Ghost*.

*Physician.* That is very true; and it may also be observed, that in the Scripture the Son is not call'd the *Image of the divine Nature*, for he is the *very divine Nature it self* subsisting really in the personal Subsistence, and in him the first Subsistence does really subsist; therefore tho' the Son be not the express Image of the divine Nature yet he is according to the Reason of the thing and of the Holy Language, *the express Image of God the Father*, which being so critically express'd by that divine and accurate Author, does seem manifestly to point out to us the Account thereof, that has been given.

L<sup>d</sup> B. The third Subsistence of the Deity is *Volition*, and *Volition is the Agency of the Spirit of the divine Mind*; and thus the Scripture calls the Holy Ghost *the Spirit*, and does not say the Spirit is begotten, but as it appears by the Reason of the divine Nature, that it *proceeds from the Father*, and is the Spirit of the Son, and sent by the Son.

*Merchant.* When a Man acts with Courage and Constancy of Mind, he is said to act with Spirit, which depends on the Resolution of his Will, and therefore since the Scripture calls the third Person *the Holy Spirit*, it is indeed an Argument that he doth naturally proceed from the Father and Son, by the *Almighty Volition of the Eternal Deity*; and as Reason demonstrates, that there is but one substantial Subsistence of the Deity, the Procession, so the Scripture saith, there is

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Body and one Spirit, even one and the self same Spirit.

*Divine.* Reason demonstrates, that this Person is a real distinct Subsistence, and the Scripture teaches, *he is not the Father* being sent by the Father, nor the Son being sent by the Son : And thus again, since he proceeds from the Almighty Volition of the divine Nature, he is called the Power of the most High, and the Finger of God. Luke 1. 35. c. 11. 20. and because he consists in the Divine Love or Benevolence, he is stil'd the good Spirit, Nehem. 9. 20. Psal. 143. 10. and the prime Communication of this Spirit is Love to all the World ; and because Moral Truth consists in the Constancy of the Will, therefore he is called the Spirit of Truth, as the Scripture often teaches : But above all we must observe, that according to the Nature and Reason of the thing, *this Person subsists in the Eternal unchang'd Love and Holiness of the divine good Will*, and therefore he is said to be our Comforter, and hath the most famous Character of the Holy Ghost.

*Attorney.* I have attended to your Discourse all this time, and I must confess, I have been brought up so much a Stranger to the Notion of these great Mysteries of our Religion, that I have a kind of Awkwardness in my Nature to apprehend any thing of them ; but by this long Discourse, and variety of Arguments, you have at last beat it into my Head, that *Life, and Understanding, Will ; Life, Truth and Holiness, or Self-existence, Self-knowledge, and Self-love, must have substantial Subsistencies in the Deity*. Hence it is said, *God is Life, God is Light, and God is Love* ; and indeed Reason and Scripture do seem to agree in every particular.



*Divine.* They do so ; and thus the Ancient Hebrews express *Generation and Conception* by the same Word, and *the only begotten Son*, and only *conceived Son* is the same in that ancient Language, but the Translation renders it rather *begotten* because more agreeable to our first Apprehension of it ; tho' it is evident, that the Mental Nature cannot otherwise procreate its Likeness but by a Conceptive Faculty. And again, It is very remarkable, that Christ is so often called *the Word of God*, which implies, that as our Words are generated by our Minds, so the Son is generated or conceived by the Mind of the Father.

L<sup>d</sup> B. The Reality of the divine Nature subsisting in the second Person, consists in the Essential Truth of the divine Minds Conception : This second Person therefore in the Trinity, with peculiar Respect to this Condition of his Being is called the Truth, *I am the Truth, thy Word is Truth* and John 5. 20. *We know that the Son of God is come, and hath given unto us an Understanding that we might know him that is true, and we are in him that is true, even in his Son Jesus Christ he is the true God and Eternal Life.*

*Divine.* And for the same Reason, the second Person is stil'd the Light, that is, the Intellectual Light of a Conscious Life, as being the perspicacious Conception of the divine Mind ; and the *Wisdom of the Father*, which St. Austin calls *Sapientia nata*, or *Wisdom conceived*, which is said in the Proverbs, *to be brought forth, conceived, begotten from everlasting.*

*Physician.* From what hath been discoursed, it doth appear, that there are no more or less than *three real distinct Subsistencies of the Deity* ; for the Corporeal Nature is perfect in three Dimensions

fions, *Length, Breadth and Depth*, and is uncapable of more; so the *divine Nature* is perfect in three *Subsistencies*: For since the supreme *Life, Light, and Love*, or *Life, Understanding and Will* do complet, or are the entire *Spiritual Nature*, there are neither fewer nor more *Subsistencies* than agree to the Reason of such a Nature.

*Divine.* You say very well, that there cannot be more *Subsistencies* than agree to the Reason of such a Nature, but still you do apprehend that this *Life, Understanding and Will*, are entirely the *divine Nature*, and not three parts of it, and subsist entirely in the first *Subsistence* *conceiving*, and entirely in the second *conceived*, and entirely in the third *willed*.

*Physician.* I understand it so; for since the *divine Mind* in its first *Subsistence* is not it self unless it does conceive the *divine Nature*, and yet there is no conceiving the *Divine Nature*, if there be no *Conceptus* of the *divine Nature*, and *Vice Versâ* no *Conceptus* of the *Divine Nature* subsists, if the *divine Nature* subsists not *conceiving* it, therefore the first and second substantial *Subsistence* of the *divine Nature*, are not at all themselves, if they be separated.

L<sup>d</sup> B. And thus, no Nature subsists by being *willed*, unless it also subsists in *Conceptu*, therefore the subsistence of the *divine Nature* by *Volition*, is not it self if it be separated from that *Subsistence* of the same Nature which is in *Conceptu*; therefore no one of these *Subsistencies* of the *divine Nature* subsists at all, or is it self, unless all three subsist in *Coexistence*.

*Divine.* Your Lordship observes very well; but tho' they are *Inseparable*, yet every one in their *Coexistence* is in it self *real and distinct*: For tho' no one is it self, unless in Union with the other, yet being in Union, each is what it is, by its own *real and distinct Subsistence*. U 4 And



And these three Subsistencies have also their Order, and that not arbitrary but natural; for as in a solid, the Length is in natural Order the first Dimension, the Breadth the second, and the Depth the third, so it is in the divine Essence, for the divine Nature in its *first Subsistence*, does not suppose the *Subsistence in Conceptu*, tho' it does connote it; but the *Subsistence in Conceptu*, doth both suppose and connote the first, and the *Subsistence in Volition*, doth suppose and connote both the other; and therefore there is a Priority in Order, tho' not in time; for as in *Matter* whether Temporal or Eternal, its Subsistence and its three Dimensions are all Contemporary or Coeternal; so the three real Subsistencies being natural to the Deity, who is Eternal, the divine Nature and all its three Subsistencies, are therefore Coeternal together.

*Physician.* The Subordination of the sacred Persons in the Holy Trinity, proceeds not from any *Inequality of Essence*, but from the *Inequality of their Personal Properties*; for as to their *Essence*, they are all of them *God*, that is, *Infinite in Being and Perfections*, and being *Infinite*, they must all be *equal*, there being no such thing as *more or less* in Infinity; and then being equal in *Essence*, they must necessarily be equal in *Essential Power and Dominion*, and consequently as such are no way subject or subordinate to one another; but as to their personal Properties, it cannot be deny'd but they are unequal, for the Father who *begot*, must in that respect be superiour to the Son who was *begotten*: And the Holy Ghost, who *proceeded* must in that respect, be inferiour to the Father and Son from whom he proceeded, and upon this *Inequality* their Subordination, is founded.

Divine.

*Divine.* It is very reasonable, that according to their Personal Inequalities, they should be subordinate to one another, and consequently that the Father, who is the Fountain of the Divinity, should be supreme in the divine Monarchy, and that the Son who was begotten of him, should minister to him, and that the Holy Ghost, who proceeded from Father and Son, should minister to both; and accordingly in all its external Actions and Administrations, this hath ever been the Oeconomy of the Holy Trinity, for the Father to act by the Ministry of the Son, and the Son by the Ministry of the Holy Ghost; For so in creating the World, the Father acted by the Son, and therefore is said to have made the World by him, *Hebr. 1. 2.* and the Son acted by the Spirit, who is said to have moved upon the Face of the Chaos, *Gen. 1. 2.* and in the same Method of Subordination the Godhead hath always proceeded in its Transactions with the World, and that more especially in the great Affair of mediating with Mankind, wherein the Father hath always used the Ministry of the Son, and the Son the Ministry of the Holy Ghost.

*Ld B.* The three Subsistencies in the Deity have also a mutual Inexistence or Inbeing of one in the other, that is to say, not only the one Individual Nature exists substantially in three distinct Subsistencies, but every one of these Subsistencies hath mutually a real Existence in the other two. For Example, the divine Nature in its first Subsistence, is God not conceived, but this same divine Nature in its first Subsistence are positively conceived to be, and therefore both *this Nature and its first Subsistence, have in this Conception a conceived Subsistence, which is a second real Subsistence;* but



but then the first Subsistence of the Deity un-  
 conceived, is the first Subsistence subsisting in its own  
 proper Form; but as it subsists in the second, it  
 is not so, but in the *conceived Subsistence*, and in the  
 third, in the *willed Subsistence*, and correspond-  
 ently it is in the reciprocal In-being of the other  
 two.

*Phys.* This seems very plain to me, tho I know  
 many that cannot be brought to understand it, be-  
 cause they cannot raise their Thoughts from the  
 gross Nature of Corporeal things, to the sublime  
 abstracted Nature of a Spiritual Being, but this  
 is plain in the notional Subsistence of things in  
 our own Minds, and the same Reason holds in  
*real Subsistencies*. And hence it is, that every one  
 of these is God, because the divine Nature does  
 substantially subsist entirely and equally in all, and  
 in every one of the three.

*Divine.* And hence it is, that this one Blessed  
 Mind doth operate with one Agency upon all  
 other inferior Beings: For as *our Life, Under-  
 standing, and Will, have internally divers Interests*  
*yet in the Motion of our Bodies have but one*  
*energy*; so altho' the Deity hath several distinct  
 Subsistencies, yet there is but one divine Agency  
 in the World; and therefore there is but one Cre-  
 ator, one Redeemer, and one Sanctifier, one Lord,  
 one King, one Majesty, to whom all Subjection  
 is due.

L<sup>d</sup> B. I cannot get it out of my head, but that  
 a Trinity in Unity in some such manner as has  
 been described, that is, by some sort of internal  
 Communication of the Divine Nature, from one  
 to the other, is much more agreeable to the  
 notion of an infinite Perfection and Happiness than  
 Unity alone, and (which perhaps may seem  
 Paradoxical)

Paradox) yet to me, the Trinity of Persons proves a more perfect Unity in the Deity, or at least an Unity in more respects than if it had been otherwise; for now God does not only appear to be one in his Essence, but he is also one and the same in the *infinite Knower* and *infinite Lover*; which ways of making the Divine Nature *one*, are different from that of being an infinite Actuality of Being; and thus if God had consisted of *one single Person*, as well as *one single Essence and Nature*, there had been *no Eternal Living Witnesses* of the Unity and Perfection of the Divine Nature; for no Person can be a Witness for himself; but now here is *God the Father*, who self-exists with all possible Perfections, and who in an infinite, eternal, and incomprehensible manner, doth generate the Son as *the Eternal Knower, the Brightness of his Glory, and the express and vital Image of his Person*, and who inexisting in the Father, and the Father in him by internal and spiritual Communication above Humane Understanding, doth *positively and certainly know and bear witness to the Unity and Perfections of the divine Nature*, from which Divine Perfections in the Father and Son, doth naturally flow an *Eternal and Vital Lover*, who in a spiritual manner hath the Father and the Son in him, and who inexists in the Father and Son, and who also *bears Witness to the Unity of the Deity*, and as such doth eternally rejoice and delight with an infinite Love in the transcendent Harmony and Excellency of the Divine Nature; and thus as St. John saith, there are *three that bear record in Heaven, the Father, the Word, and the Spirit, and these three are one*; and what an infinite Happiness must this be, that the Divine Nature should thus consist of *three divine Persons*,  
and



*and one divine Nature?* That they should be really three, as much as three Men, as to their Distinction and Enjoyment of each other, and yet be entirely one in Essence and no more, without Possibility of any Division in any respect.

*Divine.* Your Lordship hath made a very noble and Christian Observation, and therefore instead of prying into the Secrets of God, and endeavouring any further to explain the manner of this ineffable Mystery which is not thought fit to be reveal'd to us. *We ought to fall down upon our Faces and adore the infinite Majesty of Heaven, that Holy Blessed and Glorious Trinity, three Persons and one God who hath created, redeemed, and sanctify'd us, and knowing and Loving more and more his infinite and Ineffable Perfections, our Eternal Happiness in the World to come, doth entirely consist.*

*Phys.* It was a known Anthem anciently used in the Church,

*Quid sit Gigni, Quid Processus  
Me Nescire sum Professus.*

and I must confess my Ignorance in the Matter notwithstanding all that hath or can be said upon it; but this I know by divine Revelation, that each and every Person of the Blessed Trinity entirely contains and includes in himself the whole divine Nature, and also that each Person is incommunicably different and distinct from the other; but how and in what manner the Son is begotten of the Father, or the Holy Ghost proceeds from Father and Son, is and always will be a Mystery to Mankind, tho' it be ever so free from a Contradiction, as hath been demonstrated.

*Divine*

Divine. The Fathers *Justin Martyr, St. Basil, Nazianzen, St. Hilary, St. Austin*, and many more, do all acknowledge, that the Mystery of the Trinity is *Immense and Incomprehensible, not to be express'd by Words, nor reach'd by Sense, it blinds our Sight, saith one, it exceeds the Capacity of our Understanding, I understand it not, saith St. Hilary, nevertheless I will comfort my self in this, that neither do the Angels know it, nor Ages apprehend it, nor have the Apostles enquired of it, nor the Son himself declar'd it. Let us therefore leave off complaining, &c.*

And thus they say, the Mystery of the Trinity is *Adorable, Ineffable, Incomprehensible, and above all Description and Expression; but yet when the same is charg'd with a Contradiction, we may follow the Advice of St. Basil, who saith, Either let these things be silently revered, or religiously and becomingly represented.*

## CHAP. X.

*The Creed of St. Athanasius asserted and proved to be Orthodox.*

La A. **S**IR, I must acknowledge, that you have extremely open'd my Eyes, and put my Mind at rest and quiet in this matter: But since I have this opportunity of your Conversation, I would be very glad if you would run over *St. Athanasius's Creed*, with your Explanation thereof; that we may all be able, when we meet with any Persons who make Objections



ons to the same, as there are too many in the World, to give a ready Answer to them.

*Divine.* The Creed of St. *Athanasius* is no more than an Explanation of the other Creeds made by the *Apostles*, and afterwards by the *Nicene Fathers* in publick Council assembled. The *Apostles Creed* was very short, and yet plain in the point of the Trinity of Persons, and the Incarnation of the Son of God; but as new Heresies crept into the Church, so the *Creeds* or Summaries of the Christian Faith were made more large and particular, in Opposition to such Errors. Thus the *Nicene Creed* was longer than the *Apostles*, and *Athanasius Creed*, was larger than both, but all agree in the same Faith.

*Solicitor.* The *Apostles Creed* doth not say one Word of a Trinity of Persons.

*Divine.* Not in those express Terms, but it says thus, *I believe in God, the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ his only Son our Lord, who was conceived, &c. and sitteth on the right hand of God, the Father, &c. And I believe in the Holy Ghost, &c.* So that here is God the Father; his only Son our Lord, and the Holy Ghost, and what are they but a Trinity of Persons in one and the same undivided Essence of the Deity? Do you think that the *Apostles* did frame this Solemn Creed to teach us to believe in three Names of God, as the *Sabellians* would have it? Or to teach us to believe, that Christ was the only Son of God, and our Lord, and that he sat at the right hand of God, if he were not a divine Person, but a meer Creature? And can you imagine that the *Holy Ghost* would be placed there as a distinct Object of our Faith, if he were not another distinct Person, in the Divine Essence? Certainly if Father, Son, and Holy Ghost were not

three

in the *three divine Persons* as well as *one God*, this Creed  
 ed not have contain'd more than *I believe in one*  
 d; and that the *Man Christ Jesus* died a *Sacri-*  
 e for *Sin*, without making any mention of *God*  
 e *Father*, his *only Son our Lord*, and the *Holy*  
 Creed *Ghost*; But this Creed is a Summary of the Do-  
 ne Tri- *ctrine and Faith* taught by our Saviour himself  
 Son of *and his Apostles* in the *Holy Scripture*, which a-  
 church- *mongst other things*, doth expressly declare a *Tri-*  
 Faith- *ty of Persons in the Unity of the divine Nature*.

L<sup>d</sup> B. When the *Son and Holy Ghost* are made  
 e *Objects of our Faith* as well as *the Father*, and  
 d, was *then we are solemnly dedicated in Baptism*, in  
 ith. *our very Entrance into the Covenant of Grace to,*  
 ay one *on and Holy Ghost*, there is no rational Man can  
 it says *dispute*, but either we must deny the *Authority*  
 Maker *of our Saviour and of the Scripture*, or allow the  
 is only *doctrine of a Trinity in Unity*.

L<sup>d</sup> A. It seems indeed very plain to me, that  
 e *Scripture-Terms* us'd in this Creed, of *Father,*  
 . And *on, and Holy Ghost*, do prove both the *Trinity*  
 here is *and the Unity of the Divine Nature*: For a *Father*  
 and the *cannot be a Son*, nor a *Son a Father*, nor either of  
 nity of *them the Holy Ghost*; and therefore there must be  
 ence of *Trinity*. And when we consider that the *Son*  
 es did *can have nothing*, but what he derives from the  
 iever in *Father*, who being indivisible in his Nature, can-  
 d have *not communicate a part of himself*, but must  
 as the *communicate the whole, or nothing at all*; and  
 he fat *when we reflect that the Holy Ghost can have no-*  
 divine *thing but what is communicated from Father and*  
 an you *on, whose Spirit he is*: We must acknowledge,  
 d there *that one and the same divine and common Nature*  
 not a- *is communicated whole to the Son, and whole to*  
 Hence? *the Holy Ghost*; and consequently, that there is  
 ere not *also an Unity in the Divine Nature*.

Phys.



*Phys.* It seems plain from Scripture and the Apostle's Creed, that the *Father, Son, and Holy Ghost*, are not three Individuals of one Specific Nature, but are *three Singulars of one Individual Nature*, communicated whole and entire from Father to Son, and from Father and Son to Holy Ghost; so that there is but one and the same divine Nature in all three, and therefore but one Divinity, and one God.

*Divine.* But yet when some daring Hereticks under specious Pretences, had endeavoured to explain away the Sence of the Scriptures, and turn those Divine Truths into Figures and Metaphors. The *Nicene Fathers* thought fit to be more explicit in the Point, and their Creed runs thus, *I believe in one God the Father Almighty, &c.* which sheweth the Unity of the Divine Nature, and in one Lord *Jesus Christ the only begotten Son of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten not made, being of one Substance with the Father, by whom all things were made; who for us Men and our Salvation, came down from Heaven, and was incarnate, &c.* And I believe in the Holy Ghost the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and Son together is worshipped and glorified, who speaketh by the Prophets, &c. what can more plainly declare, that the Son and Holy Ghost are divine Persons, and neither bare Names, nor meer Creatures.

Ld A. Nothing in the World can be more plain for here Christ is said to be God of God, Light of Light, nay, very God of very God, being of one Substance with the Father, &c. which plainly implies, that he is the living and substantial Image

God

Lib. IV. of the ever Blessed Trinity. 283

God; and the Holy Ghost is said to be the Lord and Giver of Life; who proceedeth, &c. and who with the Father and Son is worshipped and glorified. Now no Man can believe that the Nicene Fathers would declare, that we should worship Creatures, or meer Names, but Divine Persons in the Triune Godhead.

Lawyer. Since all the Creeds set forth three Persons and one God; which is a Trinity in Unity, I cannot imagine how any Man can object against Athanasius Creed, without objecting against all the rest.

L<sup>d</sup> B. Nor I neither; however they attack that Creed first, as being more large, and consequently most liable to Objections, but there is no doubt of it, if that point were once gained, they would not only attack the other Creeds, but all the Holy Scriptures; for if one point revealed in Scripture be allowed to be contradictory to reason, who would believe any thing else in that Sacred Book? And therefore I desire you will proceed with the Explanation of St. Athanasius Creed.

Divine. That Creed begins thus, *whoever will be saved, before all things it is necessary that he hold the Catholick Faith*; for since the Scripture tells us we are justified and saved by Faith, if any Faith save us, I suppose it must be the Catholick Faith.

Which Faith, except every one do keep whole and undefiled, that is, without adding to, or taking from it any material Point; without doubt he shall perish everlastingly; for he that believes and is baptized shall be saved, but he that believes not, shall be damn'd. Unless he repents and amends.

And the Catholick Faith, that is, the true Faith, is this; that we worship one God in Trinity, and



*Trinity in Unity; neither confounding the Persons by saying, the Father is the Son, or the Son is the Father, &c. nor dividing the substance, by saying that there are three Gods, when they have all but one and the same Divine Essence and Nature.*

*For there is one Person of the Father, who is the Fountain or Origine of the Divine Nature, another of the Son, who is the Vital Substantial Image of the Father, and another of the Holy Ghost, who proceeds from Father and Son as the Vital Substantial Love of the Divine Nature and Excellencies.*

*But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, for the Son hath nothing but what is from the Father, and the Holy Ghost hath nothing but what is from Father and Son; and so they all have but one and the same Divine Nature and Godhead.*

*The Glory Equal, because it arises from one and the same Divine Essence; the Majesty Coeternal, for the same reason.*

*Such as the Father is, such is the Son, because he is the express Image of the Father, and such is the Holy Ghost, because he proceeds from both.*

*The Father Uncreate, the Son Uncreate, and the Holy Ghost Uncreate, because the Divine Essence which is in all three, is Uncreate.*

*The Father Incomprehensible, the Son Incomprehensible, the Holy Ghost Incomprehensible, because the Divine Nature that is in all Three is Incomprehensible.*

*The Father Eternal, the Son Eternal, and the Holy Ghost Eternal, because the same Divine Essence in all three is from all Eternity, and there are not three Eternals, but one Eternal, because there are not three Divine Natures, but one*

Divi

Divine Nature; and for the same reason, *there are not three Incomprehensible, nor three Uncreated, but one Incomprehensible and one Uncreated.*

*So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty, and yet there are not three Almighties, but one Almighty.*

*So the Father is God, the Son is God, and the Holy Ghost is God, because every one hath the whole Divine Essence in him, but yet there are not three Gods but one God, because there are not three Divine Natures, but one and the same Divine Nature enjoyed by all three.*

*And thus, the Father is Lord, the Son Lord, and the Holy Ghost Lord, but yet there are not three Lords but one Lord.*

*For like as we are compelled by the Christian Verity, to acknowledge every Person by himself to be God and Lord, because every Person hath the whole Divine Nature in him by Internal Communication from one to other as aforesaid.*

*So are we forbidden by the Catholick Religion, to say there be three Gods or three Lords, because they have not three distinct Divine Natures, but one and the same Numerical Divine Nature in all three.*

*The Father is made of none, neither created nor begotten; for he is the Fountain or Origine of the Deity from all Eternity, The Son is of the Father alone, not made nor created, as all Creatures are, but begotten, as the Brightness of his Glory and express Image of his Person by Eternal Generation, Conception, or Communication of the Divine Nature, in a Spiritual and ineffable manner.*

*The Holy Ghost is of the Father, and of the Son neither made, as a Creature, nor begotten as a Son, but proceeding as Eternal Love, and as the natural*



Result of an Infinite Perfection, perfectly known and understood.

*So that there is one Father, not three Fathers* because there is but one Origine or Fountain of the Divine Nature, not three; *one Son not three Sons*; because there is but one that is the express Image of the Father and not three; *one Holy Ghost not three Holy Ghosts*; because there is but one that proceeds both from Father and Son and not three.

*And in this Trinity there is none afore or after other*, that is, in point of time, because they are all three from all Eternity. *None is greater or less than other*, because every one hath one and the same Divine Nature and Perfections.

*But the whole three Persons are Coeternal together and Coequal*, for the Reasons above mentioned *so that in all things as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped* that is, the Unity of the Divine Nature in the Trinity of Persons, and the Trinity of Persons in the Unity of the Divine Nature is to be worshipped.

*He therefore that will be saved, must thus think of the Trinity*, for this is no more than what is revealed in Scripture, by Christ and his Apostles and is set forth in Substance by the *Apostle's* and *Nicene Creeds*; and is consistent with the infinite Power and Perfections of an Almighty Being, and therefore is no Contradiction.

*Ld A.* I can't see the least pretence for asserting a Contradiction in this Doctrine as the Church holds it; but if Men will entertain no other notion of Divine and Spiritual things, and of Almighty and Infinite Creator, than according to the Idea's they have of corporeal and created Beings

it is no wonder that they do confound themselves and imagine Contradictions.

*Solicitor.* I must ingenuously confess, that I had quite another notion of this matter than now I have; but as I had entertain'd a Comparison in my Mind, that the Trinity in Unity was like three Men being one Man, which is a plain Contradiction, you cannot wonder at all my Objections against it: But I thank God, you have opened my Eyes, and my Soul is really enlarged by this Conversation, to a higher notion of the divine Nature and Perfection; and I am fully convinc'd that it can be no Contradiction in God the Father, to conceive or generate an Eternal Vital Son or Image, who as the Rays of the Sun in the Firmament is the perpetual *Brightness of his Glory and express Character of his Person*; and that from thence should proceed the Holy Ghost, as the Eternal Vital Subsistence of Love and Union in the Divine Nature; for some such sort of Communication from Father to Son, and so to the Holy Ghost, seems very agreeable to the notion of an infinite Perfection.

Ld B. Tho' you are a Person very ingenious in your particular Profession, yet I believe your manner of Life and Education hath not afforded you opportunity of considering this Doctrine so fully; but is it not a wonderful thing, that the Spirit of Satan should be able so far to prevail in the World, as to make Men of Excellent Parts and great Learning, pretend to object against this revealed Truth, and find out a Contradiction in it, when nothing is more free from a Contradiction, more agreeable to the notion of an infinite Perfection.



*Divine.* When your Lordship recollects what the Scripture saith in this case, That *in the later Days there shall be great falling away from the Faith*, That God is generally more glorified by the *weak and humble*, than by the *Great* and by the *Learned*, and that *many shall have Eyes, yet cannot see, and Ears, and yet cannot understand*, by reason of their Sins and Abominations ; you will not wonder at the Opposition that is made to the Doctrine of the Holy Trinity.

L<sup>d</sup> B. When I do indeed consider the great Advantage would be gain'd by Satan, if the Doctrine of the Trinity could be invalidated. I confess, I do not admire that he sets all his Engines at work, and useth all the Artifices that possibly can be invented to accomplish his Design ; for if the Trinity could be laid aside as contrary to Reason, they would soon lay aside the Doctrine of the Incarnation, which depends upon it ; and if these Fundamental Articles of our Religion could be laid aside, what would become of the Authority of Scripture, and of the whole Christian Religion.

L<sup>d</sup> A. I hope many Learned Gentlemen that argue on this Point, do not insist upon their Objections to it as their fix'd Opinion, but only to stir up others to illustrate this Divine Truth, for the Advantage of all true Christians ; for *Truth will always prevail against Falshood, and the Christian Religion against Hereticks.*

*Divine.* I have ever had an Inclination to make the most favourable Construction of all Men's Actions, but it is a dangerous thing, and of very evil Consequence, to turn all *Faith* into a *Science*, and to determine what we are to believe by scanning the Articles of Faith themselves by our common and obvious Reason : For this takes

way the very Notion of *Faith* out of the Hearts of Mankind, and bids adieu to *all Divine Revelation*.

L<sup>d</sup> B. Can any Man imagine, that a God of Infinite Perfections is not able to discover more Truths relating to his own Transcendent Nature, than we in this World can ever comprehend, and which may seem contradictory to Men that study the Nature of nothing but Corporeal Beings? And shall we that are Christians declare, that notwithstanding that Almighty God should come down from Heaven, and reveal another Truth of that Nature, yet we will not believe him, unless we can comprehend that new Doctrine by our Reason? What is this, but the Spirit of Atheism and Infidelity in the highest degree? And yet thus it is, for we have as great a Testimony to prove the Divine Authority of the Scriptures, in which the Trinity is reveal'd, as the Nature of the thing will admit, or as reasonable Men can desire.

*Divine.* Is it not then very strange, that when the Christian Faith is founded on so great a Certainty, that any that call themselves Christians shall have the Confidence to accuse the Catholick Church of being *Idolatrous*, in the most Fundamental Article of her Faith, and in the greatest part of her Worship, in Adoring so *constantly*, *heartily*, and *devoutly*, a *Man for God*, and a *Creature* for the great *Creator*?

*Physician.* I wonder what such Men think of their own Baptism? Were they not Baptized and Dedicated to God in the *Name* of the *Father*, the *Son* and the *Holy Ghost*? And do they not renounce their Baptism in this Case, when they argue against an Essential part of it?



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L<sup>d</sup> B. They renounce not only their Baptism, but the Divine Authority of the Scriptures, and in short, all reveal'd Religion ; for one Article doth so depend on the other, that whosoever denies one Fundamental Article , does in effect deny them all.

*Divine.* These new Proposers of Old Heresies are so very sensible of the force of these Objections, that to keep their Credit with the World, and to take such Measures as are most likely to be effectual and have Success ; they pretend to be the greatest Friends imaginable to all Reveal'd Religion, and to that Degree, that they openly declaim against the *Trinitarians*, and all the Orthodox Christians, for Misconstruing the Scripture, and Adhering too much to the Letter thereof against the meaning of it, that is, against a Metaphorical Interpretation of it, by their Reason ; which the Trinitarians affirm to be contrary not only to the express Words of the Old and New Testament, but also to the express Sense and Meaning of those Words, and to the Exposition thereof by the Primitive Fathers, the Apostles, and even Christ himself.

And to convince you of this Truth, I will not trouble you with more than one Instance, and that shall be of their Construction of the first Chapter of St. John's Gospel, which gives a Glorious Testimony of the Divinity of Christ, and is a plain Demonstration of the incurable Perverseness of Hereticks. *In the beginning saith St. John, was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God ;* by which Words the Jews plainly understood, as is proved before, that *in the beginning* which was a Phrase for all Eternity, the Son of God

(who

(who was called  $\delta \lambda \omicron \gamma \omicron \varsigma$ , or the *Word*) *was with God*, as one Divine Person with another in the same undivided Essence, and also that the Son *was God*, as having the same Divine Nature, by Eternal Generation of the Father ; and this is evident to all Men, and is the natural and Genuine Construction of the Words, that whoever was called and known by the Name of *the Word* was *God* in a Natural and not a Metaphorical Sence ; and therefore he alleges farther, *that all things were made by him, and without him was not any thing made that was made*. And what Words can be more plain than these are ?

But yet these Expounders of Scripture by Reason, will have it to be construed thus ; That *in the beginning of John the Baptist's Preaching, Christ was in being or in the World*, a very great Discovery ! *and was with God*, that is (say they) was known only to God, and *was God*, that is, by Dignity and Office, but not by Nature ; *all things were made by him*, that is, not created, but *new made*, as all that believe in him are *New Creatures* ; and that *the Word was made Flesh* ; that is, the Word was a Man. So that all this Mystrious Comp of Words in the beginning of St. John's Gospel, was (it seems) to tell us nothing but what all Men knew before ; that *Christ*, who was but a Year younger than St. John, was in the world when John began to preach, but how great Person he was, was then known only to God, which if true, was no great Mystery, but a very ridiculous Introduction : But if Men shall be allowed to avoid the literal Sense of any Writer, when the Circumstances of the Case do not require it, and to interpret Scripture according to their own Fancies and Imaginations, then there is no



no Rule at all for expounding Scripture, but Men may make any thing of any thing, and even a good Catholick of *Socinus* himself.

L<sup>d</sup> B. I confess, I was extreamly surprized to find, that any Man that pretends to be a Christian should offer at such a ridiculous Exposition of that Chapter of *St. John*; since the whole Tenour and Design thereof, was plainly to prove the Divinity of the Word, the *Messiah*, or the Son of God; for says he, *In him was Life, and the Life was the Light of Men*; in him, that is, in the Son of God, who was known to all the *Jews*, by the Name of the Word, or *λογος*, and was not an Attribute of the Deity, but a Divine Person in the Triune Godhead; *He was in the World, and the World was made by him, and the World knew him not, and John bare Record, that this is the Son of God.* What can be more plain than this is? And yet these Wise Interpreters of Scripture would turn all this into Metaphors and Allusions, according to their own Fancies.

*Phys.* I think we need not spend time in discouraging of the several Objections of the *Arrian Socinians*, and others that endeavour to expound away the plain Sence of Scripture; for any Gentleman in this Company, that seriously considers what hath been already discoursed; will find therein a full Answer to every one of them; but this may observe, that the same Persons that Object against a Trinity in Unity, are no Friends at all to the Doctrine of the Incarnation.

F I N I S.

CONCERNING THE

# Wisdom of God

IN THE

## *Creation of the World,*

AND THE

## REDEMPTION OF MANKIND.

### CHAP. I.

#### *Of the Nature and Attributes of GOD.*

A. I Have had the Misfortune to converse very much with those that oppose the Doctrine of the Trinity ; and I observe, that they often join in the same Discourse an Opposition to the *Divinity and Incarnation* of our Blessed Saviour, which they plainly own to be a Doctrine very obscure and disagreeable to their Reason; for say they, since the *Almighty Fiat* was sufficient to *create the World*, Why not to *redeem* it? What necessity was there for such an extraordinary Proceeding, that God should descend from Heaven, and debase himself, to take Human Nature upon him, when his own Almighty Will was sufficient without it? And they press this Argument so far, that I confess, I am

not



not able to give them a satisfactory Answer; I shall therefore be very glad, if you think fit to let me know your Thoughts on this matter: For they seem to challenge any Man to give a tolerable Reason, why an Almighty Being that can do all things by *Thought* and *Will*, and in whose Presence all Mankind are but as the Dust of the Balance, either could or would not pardon Sinners upon their Repentance and Amendment, without the Incarnation, Passion, and Death of the Son of God?

La B. Shall the *Clay* ask the *Potter* why it is made in this Form, and not in another? Or shall the Subject demand a Reason from the supreme Sovereign, when he has committed an Offence, and is legally condemned to die, why he will pardon him upon this Condition and upon no other? Certainly those Persons that object against Christianity on this Account, never intend to be Christians on any account whatsoever. Can an *Ant* comprehend a *Camel*, or a finite an infinite Being? The Eternal Will of the Almighty is *insearchable*, and his ways *past finding out*; but when he has been pleased to reveal the same to us, we ought to receive them with *humble Gratitude* and *entire Submission*, not demanding a Reason for what he declares and commands, but cheerfully endeavouring to believe, obey, and comply with them. 'Tis sufficient for us to understand and be sensible of his *infinite Goodness*, that we were not made *Frogs* and *Toads*; or other despicable *Vermin*, instead of rational and sensible Creatures, and that he has contrived any way to save us from *Eternal Punishment*.

Divine. Remember the Answer which was given to Job, 33. Ch. 39, 40, 41. Who is he that darkness Counsel by Words without Knowledge? Give

now thy Loins like a Man, for I will demand of thee, and answer thou me: Where wast thou, when I laid the Foundations of the Earth, declare if thou hast Understanding, who hath laid the Measures thereof, if thou knowest, or who hath stretched the Line upon it? Whereupon are the Foundations thereof fastned, or who laid the Cornerstone thereof? Who shut up the Sea within Doors, when I made the Clouds the Garment thereof, and thick Darkness a Swaddling band for it? Hast thou entered into the Treasures of the Snow? Or hast thou seen the Treasury of the Hail? Hath the Rain a Father, or who hath begot the Drops of the Dew? Out of whose Womb came the Ice? And the hoary Frost of Heaven, who hath gendred it? Canst thou bind the sweet Influence of Pleiades, or loose the Bands of Orion? Canst thou bring forth Mazaroth in his Season? Or canst thou guide Arcturus with his Sons? Canst thou lift up thy Voice to the Clouds, that abundance of Waters may cover thee? Or canst thou send Lightning, that they may go and say unto thee, here we are? Who can number the Clouds in Wisdom, or stay the Bottles of Heaven? &c. Hast thou an Arm like God, or canst thou thunder with a Voice like him, &c.

L<sup>d</sup> A. I submit; you have convinc'd me, that I ought not any farther to enquire into the Reasons of God's Proceedings.

L<sup>d</sup> B. Then my Lord, I will not conceal from your Lordship, what Thoughts have occur'd to me in my Meditations on this Divine Subject. Our private Thoughts on this matter, may, I hope, be communicated to one another without prejudice, and may be trusted with a Soul that is truly humble.

Divine.



*Divine.* If our Enquiries be not founded on vain Curiosity, or a bold and arrogant Temp of prying into the Secrets of the Almighty, b barely to strengthen our Faith, and the better enable us to confute the Enemies to our Holy Religion, I cannot oppose your Lordship's good intentions.

L<sup>d</sup> A. Then I hope your Lordship will proceed.

L<sup>d</sup> B. My Lord, I will; and in the first place I consider'd, that *where-ever* we fix the Notion of a Deity; or *first Cause of all things*, there we necessarily allow these following Attributes; *this is to say;*

1<sup>st</sup>, That he is an infinitely perfect and pure Being, without Mixture or Composition, — For otherwise the Matter of which he should be compounded, and the more perfect and pure Being would be prior to him, which is repugnant.

2<sup>dly</sup>, That he is but one, for if two, then one would want the Perfections of the other, and so neither could be infinitely perfect, nor the *first Cause of all things*; and as to the Trinity, God is not three by Composition of Parts, but by Co-existence of Persons.

3<sup>dly</sup>, That he is unchangeable: For all change is either voluntary or involuntary, the latter is repugnant, the former is either for the better or worse; but none can suppose he will change to the worse: Neither can he change for the better being infinitely perfect at first.

4<sup>thly</sup>, That he is Eternal and Omnipresent; that is, infinite both in Time and Place; in Time, for if no other thing gave him a Being, no other thing can put an end to his Being. In Place; For how

should changeable

Should the World continue, and the wonderful Works of Providence be carried on, but by his *immediate Power and Presence*, since there is as much need of an infinite Power to preserve the World, as to create it; and without which, the World would be governed by *Chance*, and all our *Prayers would be in vain*.

5thly, *That he is infinite in Knowledge, and knows all things past, present, and to come*: For if he did not know future things as if present, Matters might happen by *Chance*, without the priority of the *first Cause*; which is to place *Chance* before the *first, certain, and eternal Cause* of all things, which is *absurd*.

6thly, *That he is infinite in Power, Purity, Wisdom and Goodness*: For if any Being were more powerful, pure, wise or good than he, he would not be *perfect, or the first Cause*.

7thly, *That he is infinitely free, and can do whatever he pleases*: For if he were under any restraint but his own *Free Will*, that Being that would restrain him, would be *greater* than he; and consequently, he could not be *perfect, nor the first Cause*.

8thly, *That being infinitely perfect in all things, Knowledge, Power, Goodness, &c. he is infinitely happy, pleased, and satisfied with himself*: It is, he hath an *infinite Love* for his Divine Nature and Excellency, and consequently hath an *aversion to every thing that is contrary to it*.

9thly, *That as he is infinite in Knowledge, Power, Wisdom, Goodness, &c. so also in all his Attributes*: For whatever Attributes appear in the Deity, or *first Cause* of all things; it is, in the *Almighty, Eternal, Omnipresent, unchangeable, and Infinite Creator* of all the World,



must be so essentially and from all Eternity, and by consequence, in an infinite degree of perfection.

It is absurd, and a Contradiction to the very Idea or Notion of a Deity, or first Cause of all things. (which implies all possible Perfections in the highest degree), to suppose that any imperfect finite, or changeable Quality or Attribute, can reside there; whatever Qualities therefore are found to be in the Creature, in an imperfect manner (as amongst others) Love, Goodness, Justice, and Mercy are; must be believ'd to be in the infinite Creator, (who is the Original Fountain of all) in an infinite perfection.

13. As it is a standing Rule amongst the Gentlemen of the Long Robe, That the Maxims of the Law must be so construed, as all may consist together, and not any one to contradict the other: So in the Case of the Divine Attributes, we must understand them in such a manner, as that all may consist together with an infinite Perfection; as for instance, we must not so understand his infinite Justice, as to exclude his infinite Mercy; nor understand his infinite Mercy, as to exclude his infinite Justice; but on the contrary, we must conceive of them, as to be consistent together, and indeed and effect to be but as one; for whatever in God, is one most simple Essence, which admits no division; and therefore if you deny his Justice, you deny his Mercy: For if Justice be to inflict deserv'd Punishment, and Mercy to save us from such Punishment upon our Repentance, if you take away Justice, you destroy Mercy: For what would there be for Mercy to save us from, if there were no Justice to inflict Punishment; And notwithstanding that as Justice and Mercy are conceived by us, we are debarr'd from saying, that

one of them is the other; yet regarding them as they are in God, we not only *may*, but *must* say, *his Justice is his Mercy*; because there is but one most simple Formality in God, which gives him the denomination of merciful and just: And thus you may observe, that the infinite Justice and Mercy of God, are essentially united in the Deity, and are but the necessary result of an infinite Wisdom and Goodness, which must be allow'd both to be just and merciful.

In like manner you must so understand his infinite Goodness and Love, as may be consistent with his infinite Purity and Holiness, and that he will neither love, nor extend his Goodness to any Creature that is *impure, unholy*, and in rebellion to his Divine and Infinite Power and Authority.

And when you entertain a Notion of his infinite Power and Free Will, you must so conceive of them, as that altho' he can and may do all things; yet he will do nothing but what is consistent with all his other Attributes, (and amongst the rest) with his infinite Wisdom, Goodness, Justice, and Mercy; for tho' we are forced to consider these Attributes in a distinct manner, to make them intelligible to our weak Capacities, yet we must really understand, that they all are essentially united and concentred in God, as one entire and undivided Being, in his Essence and Nature: In Deo est quod non sit ipse Deus: And therefore speak properly, *There are not in God many Attributes, but one only*, which is nothing else but the Divine Essence, by what Attributes soever you call it; for his infinitely simple, and yet all perfect Existence, includes all his Attributes, one All-comprehending Formality.



And lastly, Since God will do nothing but what is *infinitely wise, just, and good*, and since he knows from all Eternity what is and ever will be so, his *Will* must be known to himself from all Eternity, and therefore the *eternal Will of the Almighty*, (being the *result* of all these Divine Attributes, and (amongst the rest) of his *infinite Wisdom*, Purity, Justice, and Mercy) *must be an eternal Law to himself*, which he that is *unchangeable* will not alter or vary from, upon any account whatsoever.

L<sup>d</sup> A. Your Lordship observes very well, and all this must be allowed : But what do you infer from these Propositions ?

L<sup>d</sup> B. 'Tis not possible to give any sort of Explanation of my Thoughts, upon such an extraordinary Subject, without an Introduction, and thereby observing some *General Truths*, that all Men do allow, and are the Foundation upon which I am to support my Opinion.

L<sup>d</sup> A. I am satisfied, my Lord ; pray go on in your own Method.

## CHAP II.

*Of the Wisdom of God in Creating the World for his own Glory ; shewing the Necessity of Creating, free Agents, Heaven, Hell, &c.*

L<sup>d</sup> B. **T**HESE things being premised, I consider'd in the next place, that an *infinite wise Being* cannot be supposed to act or do any thing, in contradiction to his *infinite Wisdom* but whatever he does, must be understood to

done for some wise end; and therefore that the Almighty Creator, or first Cause of all things, (who alone existed before the Creation) could not have any other end in creating the World, but for his own Glory and Satisfaction; for nothing else had then a Being, for whose sake the World should be created. Now the Glory of God consists in the Manifestation of himself in the entire perfection of his glorious Essence and Nature in all his infinite Attributes, and (amongst the rest) in his infinite Power, Purity, Wisdom, Goodness, Justice, and Mercy, and in the resplendency thereof; or in his own outstretch'd Rays shining back upon himself.

Divine. This must be admitted, and therefore it is said, Prov. 16. 4. *God made all things for himself.* And in the Gospel, *That what ever you do, whether you eat or drink, let all be done to the Glory of God.* Thus it is said in the Revelations, *Holy, holy, holy, Lord God Omnipotent, which was, and is, and is to come; thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all things, and for thy Will they are, and they were created.*

L<sup>d</sup> B. If the World was made for the Glory of God, and his Glory consists in the Manifestation of himself in all his infinite Attributes, then 'tis plain, *He must be glorified in his infinite Purity and Justice, as well as in his infinite Goodness and Mercy.*

Lawyer. That cannot be disputed, since all his Attributes are entirely united in the essential Rectitude of his Nature.

L<sup>d</sup> B. If the Glory of God then be the Great End of the Creation (and no other hath or can be assign'd), it necessarily follows, that the infinite



Creator should bestow *Reason and Free Will* upon some of his Creatures; for God cannot be glorified by any *necessary* Agents, which are (as it were) *meer Machines, or Clockwork*, but only by such as are *rational and free Agents*, who have a *liberty of doing Good or Evil, and of acting, judging, and choosing for themselves, without coercion or restraint*. For tho' the Sun, Moon and Stars, and all the productions of Nature tend to the Glory of God, by exciting the Admiration and Adoration of his Goodness by rational Creatures, yet such *Necessary Agents* themselves can no more glorify God, than a Watch or a Clock, with *Lines and Plumets*; for as a *Dial* is constant to the *Sun*, and yet can't be said to glorify the *Sun*; so no Creature that is a *necessary Agent*, and hath no *Reason, or Free Will*, tho' ever so constant in its nature to the *Divine Will*, can ever be said to glorify God, because its constancy doth proceed from necessity, and not from choice.

Again, if God could have no other end in making the World, but for his own Glory, and if God must be glorified in the full Perfection of his Essence and Nature, in all his Attributes, and (amongst the rest) in his infinite *Purity and Justice*, as well as in his *infinite Goodness and Mercy*; and if it appear, that God cannot be glorified but by *free Agents*, as is already demonstrated, it follows of consequence, that *Men must be free Agents*; for who else can glorify him in this World; and since it is evident, that some Men do choose to do well, and some do wilfully sin, blaspheme, and rebel against their Creator; and that God by his infinite Knowledge from all Eternity, must foreknow that thus it would be, (tho' without the least Compulsion upon their Will; for then they would

not

not be free, but necessary Agents). It follows from hence, that *Heaven and Hell, Rewards and Punishments, the Kingdom of Light and the Kingdom of Darkness*, were also ordained from all Eternity, as the *Result of his infinite Wisdom, Justice, and Mercy, and the necessary consequence of the Creation.*

For it is demonstrated, that either God did not create the World for any wise end, or else he did create the same for his *own Glory*; (since there could be no other wise end of the Creation), and if God did create the World for his *own Glory*, and must be glorified by *free Agents*, and in the full perfection of his *Nature*, in all his Attributes, and consequently in his *infinite Purity and Justice*, as well as in his *infinite Goodness and Mercy*; then it is evident, that *bad Men must be punished by his infinite Justice, as well as good Men be rewarded by his infinite Mercy*; then it is evident, that no impure sinful Creature can ever enjoy the *Beatific Vision*: For how could God be glorified in his *infinite Purity*, by suffering an *impure* sinful Creature, that is so opposite to his very Nature, to enjoy the Happiness of his *Eternal Glory*, and fit (as it were) by his side, in defiance of his infinite Majesty and Holiness, with all his Impure noisome Sins, before *thousands and ten thousands of blessed and pure Angels and Spirits*?

And how could God be glorified in his *infinite Justice*? By making no distinction between *good and bad Men*? Between those *free Agents* that choose to do Good, and those that choose to do Evil, between true and faithful *Subjects*, and wilful *Rebels and Traitors*?

So that upon the whole matter, it seems to me, that we may rationally conclude, *that either*



*the World should be made just as it is, or not at all* and then let any Person consider, whether ought to be preferr'd? *The Glory of God in the Creation of the World; or the saving of wilful Rebels by making no World at all; and whether it was not better make Angels and Men free to do Good or Evil, rather than not to make them at all, who are the Crown and Glory of the Creation?* For the Case seems to be plainly brought to this single point: Since to make a World of *necessary Agents*, which are meer *Machines*, could not answer the *wise end* of the Creation, *the Glory of God*; and without a wise end, it was not consistent with infinite Wisdom to make any at all; and in making a World of *free and voluntary Agents*, who alone are capable to *glorify* their Creator, *the same Consequences must follow, which do not appear*, their *Free Will* will be demonstrated by *doing Good or Evil at their own election*; and then God must be *glorified in both*, in his *Justice* against the *Wicked*, and in his *Mercy and Goodness* towards the *Obedient*.

*Divine.* Your Lordship's Observations and Reasonings are very proper in my Judgment, and very convincing; and altho' we poor *finite* and ignorant *Creatures*, can't fully understand the Works of an *Almighty and Infinite Creator*, whilst we live in this World; not so much as how to make a Fly or the least contemptible *Insect*, or even to understand the make of them, much less can comprehend how an *Infinite Almighty Being* can foreknow all *future* things, without the least *restraint* upon the *Freedom of our Wills*: yet in the next World, when our Souls shall be let out of *Prison*, and freed from these *Houses of Clay*, we shall plainly understand this *sublime Truth*, and be convinc'd, (notwithstanding

standing the Fore-knowledge of God) not only of the certainty of our Free Will (which seems experimentally manifest to us already) but also of the infinite Wisdom of the Almighty, in the *just* and *severe* Punishment of the *wicked* and *rebellious Sinner*.

L<sup>d</sup> B. Thus much we may observe at present, that since it is evident that God can't be *glorified*, but by *free* and voluntary *Agents*; 'tis plain, that even in the next World, our *Free Will* shall not be taken from us; and therefore there is a natural *possibility* of Man's falling away in *Heaven*, as well as the Angels did before; and we shall be preserved from such a *Relapse*, not by destroying our Free Will, but by such *divine Assurances* as will then, by the Grace and Power of our *blessed Saviour*, prevail upon us, when our Understandings shall be fully illuminated, and our Souls made Partakers of the Divine Nature.

For which Reason it is not improbable, that besides other divine and powerful Motives to Obedience, the very *Sight or Knowledge of the Damned in Hell*, the eternal Horror and Punishment of those wicked Miscreants, may also be *wisely made use of by an infinite Wisdom*, as one powerful Motive both to keep us steady to our Duty in Heaven, and to raise us to a higher Sense of Gratitude to the Almighty, for the Great Work of our Redemption, and also put a greater Value upon our eternal Joy and Happiness in his Presence.

And tho' the infinite wise Creator fore knowing, that the Saints in Heaven should never relapse and fall into Sin again, hath declared that joyful News to Man, by which we may conclude, we shall be safe under his Wings in those Blessed Mansions; yet it seems very consistent with our Natural Reason



son to believe, that the very Thoughts of our Deliverance from the *Kingdom of Darkness*, from the *Eternal Punishment of the damned*, is (amongst many other things) matter of great Joy, and *Exaltation of Spirit to the Saints in Heaven*; when we reflect how near we have been to that Precipice, and of falling into that dark and dismal Region of *Fire and Brimstone*; and how often, and with what Tenderness and Solicitation of the Holy Spirit, by the *Checks of Conscience* we have been graciously called back again; and when fair means would not do, how he has been pleased of his infinite Goodness to us, with *Sickness, Crosses and Afflictions*, to bring us home to himself. I say, all these great Favours and Kindnesses to us in this lower World (*where we live as Probationers for Eternal Happiness, or Eternal Misery*) can't but highly exalt our Spirits into the most ardent Affection, and the most profound Adoration of his Infinite Majesty and Goodness; and at the same time, raise in us an utter Aversion and Hatred to all those Sins that offended his Infinite Purity and Goodness, and brought the damned into that Eternal State of Misery; and by this means, even Hell it self will tend to the Glory of God, not only in the Attribute of his Infinite Justice, but of his Infinite Mercy and Goodness; and thus his Infinite Justice and Mercy are not only essentially united in the Deity, or first Cause as aforesaid, but appear in all the Effects and Operations of that Glorious and Infinite Being.

Phys. If all were happy in the next World there would be no right Apprehensions of Misery or Mercy; as in this World, if all were equally great, equally rich, and equally honoured, Men would not have the same apprehensions of Greatness, Riches and Honour as now they have: All things

illustrated and made valuable to us finite creatures, by their Opposites, we are not capable fully to understand things but by their Contraries. When we see one Man in *Dishonour*, *spised* and *contemned*, another Man in *Honour*, *reverenced* and *esteemed*; one Man living in *poverty* and *Want*, and another abounding with *riches* and *Plenty*, we can easily understand the *Happiness* of the *one*, and the *Misery* of the *other*; but if we never saw any Man, but who should abound with *Riches*, *Honour* and *Plenty*, we should not have that value for, or Notion of *their Happiness*, which now we have: For *Happiness*, is made much more valuable by the knowledge of *Misery*. And how could we have due apprehension of, and Veneration for the *Justice* and *Mercy* of God, if he were equally kind and merciful in the next World to the wicked as to the Righteous?

Ld B. You observe very well, and such Thoughts these may in some measure convince us of the infinite Wisdom of God, in the making the World as it is, which fully answers the end of the creation, *his own Glory*; for hereby he is glorified by *free and voluntary Agents in the full Perfection of his Nature*; in all his Attributes, in his infinite Purity and Justice, as well as in his infinite Goodness and Mercy. But yet we may be assured, that when we have once arrived thro' this Vale of *Darkness* into the Regions of *Light*, we shall then more evidently and clearly understand the *Brightness of his Glory*, the *Wisdom of the Creation*, all these *Mysteries of the Almighty*, and how all his glorious Attributes are essentially united in the Deity, and his infinite Wisdom, Purity, Justice and Mercy, displayed and glorified together in the Creation of this World. Phys.



*Phys.* Really, my Lord, you have said a great deal to my Satisfaction in this matter, and many think any rational Man that will consider it, may plainly see the Reason why God made the World just as it is, and why some Men are good and some bad; not that God made any to be damned but because it was necessary to make them *free Agents*, and as such, they *may do Good or Evil of their own Election*, and then God is glorified in his *Justice* against the Wicked as well as in his *Mercy* to the good Man, and in both he is glorified in his *Power, Purity and Wisdom, and in all his infinite Attributes*; and instead of wicked Men asking why would God make Men to be damned? We may ask them why will they damn themselves when they may do well and be saved? Can wicked Men deserve so much favour, as rather than they should be punished, God should destroy the Creation, and consequently the Eternal Happiness of all good Men? Must the Glory of the God and the Happiness of the Saints, all stoop in favour of a Rebellious Sinner? God knows that he has done wisely, and hath created such a World as became his infinite Wisdom; but foolish, finite Man running blindfold to Destruction, will not understand it. God indeed foreknew, that amongst an *Infinite Number of Free Agents*, some would do well, and some would do ill, and consequently some would be rewarded and some punished; but at the same time, he knew in his infinite Wisdom no other World could tend to his *Glory*, than a World of *Free Agents*: For Creatures without *Reason and Free Will*, could neither acknowledge his *Glory and Goodness*, or love or adore him for it; and he also knows that those that are damned, are damn'd for their own will.

ins, against all the Checks of Conscience, and the gracious Calls of Afflictions, without the least Compulsion upon them ; therefore *he made all Men to be happy, tho' some Men will not accept of* ; and his Fore-knowledge of this, is no Compulsion upon them, as is evident to all indifferent Persons, and will be confessed by them at the Day of Judgment.

If all Men were good, it would be a great Argument, that Goodness did proceed from Necessity, for we could hardly say, that *Man* was endow'd with a *Free Will* to Good or Evil, if all the World were good ; but *our Free Will is demonstrated*, for that some do chuse to do Good, and some to do Evil. And God is glorified in both, the Sin is at every Man's own Door, but all things redound to the Glory of the Great Creator.

CHAP.



## C H A P. III.

*Of the Wisdom of God in the Redemption of Mankind, by the Incarnation, Death, Resurrection and Mediation of our Blessed Saviour who was God and Man; shewing the necessity of Punishment for Sin, and of obtaining Pardon for the same by an Infinite Satisfaction to, an Infinite Justice, and an Intimate Union with the Divine Nature; and therein (obiter) of the pains of Hell, of the Justice and Equity of this proceeding, and of the manner of the Union between the Divine and Humane Nature.*

L<sup>d</sup> A. **I** Am satisfied, that an Infinite Wise Being has acted *wisely* in the Creation of the World, *just as it is*. Now (my Lord) for our Redemption, what do you say to that?

L<sup>d</sup> B. If your Lordship is fully convinc'd of the Wisdom of God in the Creation of the World, I shall with much greater Advantage, proceed to the main Point before us, *concerning the Wisdom of God in the Redemption of Mankind*, and in our Meditations thereof, and for the better Illustration of this great *Mystery* to our weak Capacities, and imprinting it on our Minds, we may with all *Humility, Adoration and Submission*, rationally conceive, that the *Holy, Blessed, and Glorious Trinity, Three Persons and one God*, in their Infinite Wisdom, Justice and Mercy, might determine from all Eternity, to this Effect;

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**T**IS our Eternal Will and Pleasure, and the Result of our Infinite Wisdom and Goodness, to create a World for the Glory of our Infinite Majesty, and therein (amongst other things) to make several sorts of Creatures, in Order and Degree one under another, (that is to say) Angels or pure Immortal Spirits, Men consisting of an immortal Spirit and Matter, and having rational and sensitive Souls, Brutes having ~~rational~~ sensitive and vegetative Souls, and meer Vegetatives, as Trees and Plants, which Creatures so made, shall (as it were) clasp the higher and lower World together; and because we cannot be glorified by meer necessary Agents, who are under Restraint and Coertion, and to the end that we may be glorified in the full Perfection of our Essence and Nature, in all our Attributes; and amongst the rest, in our infinite Purity and Justice as well as in our infinite Goodness and Mercy, we will confer upon Angels and Men a Free Will and Liberty of judging and chusing for themselves; of doing Good or Evil, and thereby of receiving Rewards or Punishments, according to their Actions: And we will make Heaven, or a Place of Eternal Happiness for those who do well, and Hell, or a Place of Eternal Misery, for those who do ill.

And as to the Angels, we will make them pure, spiritual immortal Beings abstracted from Matter, place them in the highest Heavens, endow them with clear and excellent Faculties, immediately to discern betwixt Good and Evil, shew them the glorious Majesty of our Infinite and Eternal Essence and Power; grant them the Fruition of the beatifick Vision, which is an inexhaustible Fountain of all the Happiness, Joy, and Grandure that any creat-



ed Being can be capable of, and give them a free Liberty, and Power to continue in that Perfection and enjoy those Blessings to all Eternity.

But if after all these mighty things done for them, they shall fall away from their original Purity and Holiness, and shall wilfully disobey our Commands, and rebel against us, (as we can't but foresee by our Infinite Knowledge that amongst such an Innumerable Company of Free Agents, some of them will) they must withdraw from our Presence in Heaven, and consequently from the Fountain of all Joy and Happiness, and feel the Effects of our heavy Wrath and Indignation, and undergo the Punishment due for such Rebellion, from our infinite Justice in Hell, without the Intercession of our infinite Mercy.

For it is not reasonable, that because some of those Free Agents (who are all before us but as the Drop of the Bucket, or the Dust of the Balance) may and will rebel against us, and fall under deserved Punishment; that the Consideration thereof should over balance the Eternal Happiness of all the rest, and the Transcendent Glory of our Infinite Majesty, and prevail upon us not to create a World of free Agents, by whom alone we can be glorified, and which Glory alone can be the wise, and therefore the only End or final Cause of the Creation.

But as to Man, he shall be cloathed with Flesh, shut up a Prisoner in a Tabernacle of Clay, not capable of seeing our Majesty and Power Face to Face, as the Angels do, but (as it were) through a Glass, by Reflection from the Works of our Creation in the lower World, and only by Inference and Conclusions of Natural Reason: And being subject to, and surrounded with the Temptations of the World, the Flesh, and the fallen Angels;

Man in this blind and slippery Station, shall be enticed and drawn away by them to rebel against us; (as we also can't but foresee that he will) how shall we contrive to save him from Eternal Ruine and Destruction.

Our infinite Goodness and Mercy hath Compassion on him, by reason of his natural Infirmities; but our infinite Justice being offended, nothing less than infinite can make Satisfaction:

Our Eternal and Infinite Purity is also such, that no sinful impure Creature can stand before us and enjoy the Happiness of our Divine presence, it is an abomination to us, and directly contrary to our very Essence and Being; which is essentially pure and holy, and unalterable in its Nature.

How then can fallen Man be saved from utter Perdition and eternal Torments with the Rebellious Angels in Hell fire: A Finite can never make Satisfaction to an Infinite Being, neither can a clean thing come out of an unclean.

Thus then (we must humbly conceive) it was agreed from all Eternity, as followeth (and indeed seems evident from what has been said, that no other way was left for the Salvation of fallen Man, but this) viz.

God the Father, was pleased of his Infinite Goodness, to send his only Son (the second Person in the Holy Trinity) into the World for the redemption of Mankind: And,

God the Son, was pleased of his Infinite Love to Mankind, and for the Glory of the Deity, voluntarily and freely to descend from Heaven, and to take our Nature upon him; to reveal the Eternal Will of



God to us in a more clear and evident Light ; to lead an exemplary Life of Purity, Holiness and perfect Obedience, and at last to suffer an Ignominious Death upon the Cross, for the Sins of the whole World, and to rise again for our our Justification, and thereby also to purchase with an Infinite Price, that all that believe in him, truly repent of their Sins, and faithfully endeavour to obey the Commands, of his Holy Gospel, shall be ONE with him as he is ONE with the FATHER, and consequently shall be cloathed with perfect Purity, and so receive Pardon for Sin, and the Gift of Eternal Happiness.

And God the Holy Ghost, was pleased out of his Infinite Goodness, to undertake the Office of Sanctifying us with his Divine Grace ; and thereby assisting all those that seek it, and do not willfully and obstinately reject his Gracious Motions and Suggestions, with Faith to believe, Will to desire, and Power to do all those things that are required of us in this World, in order to entitle us to that most Blessed and Intimate Union with the Divine Nature.

And hereby an Infinite Satisfaction is made to an Infinite Justice, and all the Godly are cloathed with perfect Purity, as being made ONE with Christ, who is infinitely pure.

Thus the Redemption of Mankind is effected in a wonderful manner, wherein the Glory of God is displayed in all his Attributes, and amongst the rest in his infinite Purity, Justice and Mercy and wherein Man is highly elevated and advanced instead of being permitted to suffer by the Malice of Satan.

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*Divine. O the stupendious Goodness of Almighty God! What Pen, or Tongue, or Angel, can ever express the noble Acts of the Lord, our Creator, Redeemer, and Sanctifier?*

L<sup>d</sup> B. But O the horrid Stupidity and Blindness of Mankind, that will not understand the Salvation of their own Souls! We poor silly Creatures are apt to judge of the Proceedings of an *Infinite, Almighty, and Unchangeable Being*; by the *finite, weak, and changeable Nature of Mankind*; but such as seriously and devoutly study and consider the Nature and Attributes of an *Infinite Deity*, must be convinced, that it does not seem possible for fallen Man to be saved any other way: For tho' God be Almighty, and can do all things, yet his *Eternal Will* being the *Result of all his Divine Attributes*, and (amongst the rest) of his *Infinite Purity, Justice, and Mercy*, and the same being an *Eternal and Immutable Law to himself*, as is fully proved before. If we may truly say *he will not*, we may also say *he cannot* be supposed to act in Contradiction to his own *Unchangeable Attributes*, in his *Infinite and Undivided Essence*; and consequently, that *fallen Man* could not be saved by any other way than this, which alone is *consistent with both the Infinite Purity and Justice of the Almighty Creator*.

But this Method of our Salvation, is every way for the *Glory of the ever Blessed Trinity*, and thereby *answers the wise end of the Creation*.

'Twas for the *Glory of God the Father*, that his *Infinite Justice* being offended, an *Infinite Satisfaction* should be made.

'Twas for the *Glory of God the Son*, to preserve the *Essential Rectitude of the Divine Nature*, and



*to reconcile the Infinite Justice and Mercy of God together, for the Redemption of lost Man.*

*And 'twas for the Glory of God the Holy Ghost, to destroy the Kingdom of Satan, and establish the Kingdom of Jesus Christ, to the Glory of the Eternal Trinity.*

*Divine. 'Twas for the Glory of God the Father, that in the pardoning of Sinners, his Infinite Purity and Justice should be maintained in its infinite Perfection, and that his Eternal Hatred to Sin and Impurity should be published to all the World.*

*'Twas for the Glory of God the Son, to manifest his infinite Goodness and Love to Man in the great Work of his Redemption, and at the same time (by purchasing for him with an Infinite Price, an intimate Union with the Divine Nature) to maintain the Glory of the Father in his Infinite Purity and Justice.*

*And 'twas for the Glory of God the Holy Ghost to bestow those Heavenly Gifts upon Man, which alone can entitle him to that Blessed Union.*

*Phys. 'Twas for the Glory of God the Father, to extend his infinite Mercy to frail Man, provided it might be done in such a manner as was consistent with his Eternal and Unchangeable Attributes, Essence and Nature.*

*'Twas for the Glory of God the Son, to purchase such a Pardon, as being consistent with the Divine Attributes, Essence and Nature, would be for the Glory of God the Father, and the good of Man.*

*And 'twas for the Glory of God the Holy Ghost to render that Pardon effectual and extensive, by qualifying Men for receiving the Benefit of it.*

*L<sup>d</sup> B. In this Great and Glorious Method of our Salvation—— we may also consider that,*

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God the Father is pleased with the Humility, Purity, and perfect Obedience of God the Son, and with the continual Prayers and Intercessions of God the Holy Ghost for lost Man, with Groans which cannot be uttered. God the Son is pleased with the Condescension of God the Father, to pardon Man for his Sake, and with the continual Assistances of God the Holy Ghost to make Men Godly, and so to qualifie them for that Pardon: And God the Holy Ghost is pleas'd with the infinite Mercy and Goodness of God the Father and God the Son; whereby he is enabled to overcome the Kingdom of Darknes, and establish the Kingdom of Light, to the Glory of the Eternal Trinity.

*Divine.* God the Father is infinitely pleas'd with God the Son, and God the Holy Ghost; God the Son hath purchas'd for all the Godly, an intimate Union with the Divine Nature; and God the Holy Ghost inspires Men with Grace to make them Godly; and thus by consequence, God the Father is infinitely pleas'd with all the Godly, as being *intimately united and made one with his dearly beloved Son, by the Operations of his Holy Spirit*; and he will no more reject a Godly Man, thus made one with Christ, than he will reject the Second Person of the Holy Trinity, or be at variance with himself; for by this Glorious Union with the Divine Nature, a Regenerate Man is made *one* with Christ, as he is *one* with the Father, he is made *Heir*, Co-heir with Christ himself, or as the Church Catechism expresses it, *He is made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.*

Ld B. What vain Pretender then to Reason shall dare to open his blasphemous Mouth against the E-



*ternal Wisdom of the Great Creator?* Shall God dethrone himself, or renounce *the Glory* of the Creation, and of his *infinite Purity and Justice*, to please the vain Capricio's of wicked and impertinent Men? Or to spare a wilful Sinner from condign Punishment? How could God act in contradiction to himself; If any *Satisfaction* less than infinite could have been sufficient to restore rebellious Creatures to the Favour of the Almighty, certainly the *Angels of Heaven* might have been able to have made such a Satisfaction rather than *Man*.

*Divine.* The *Almighty* declares in a most solemn manner, *As I live, saith the Lord, I desire not the Death of a Sinner, but rather that he should turn from his Wickedness and live:* But what need such a solemn Declaration? If there were not *something in Sin and Impurity*, which naturally carries with it a necessity of Punishment, arising from the infinite *Purity and Holiness*, and *unchangeable Nature of the Deity?* And which therefore cannot be pardon'd, but upon an infinite Mediation, and a sincere Endeavour to perform the Conditions thereof.

*Phys.* *Frustrâ fit per plura quod fieri potest per pauciora.* Infinite Wisdom can never be suppos'd to make use of extraordinary Means, where less had been sufficient.

L<sup>d</sup> A. It is very true, and I must own, that you have explain'd this Great Mystery in a clearer Light, to my Capacity, than I have hitherto receiv'd it; and I now perceive, that the Objections against this Method of our Salvation, do arise, for want of a due Consideration of the *infinite Attributes of the Deity, or first Cause of all things*, and especially of his infinite *Purity and Holiness*, and the *Unchangeableness* of his Nature; for tho

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God *can* do all things, yet 'tis plain he *will* do nothing but what is consistent with himself; that is, with his *infinite Wisdom, Purity, and Justice*, and therefore he that expects *Salvation*, or everlasting Happiness, without *everlasting Holiness*, (which can never be recovered by Man, but by this intimate Union with the Divine Nature) must first expect to change the Nature of the Deity, which is absurd.

*Divine.* Your Lordship observes very well; for if we consider that *God loves himself*, and that he is in his own Nature *holy*, and consequently hates whatsoever is contrary to such his Nature, as all Sin and Impurity must be, and also, that *all Good flows from his Love*, and all *Evil from his Hatred*; we shall plainly perceive that the necessity of punishment, is founded upon the eternal and immutable Laws of Truth, Holiness, and Justice.

*Phys.* It must be so; for if God withdraws himself from a Sinner, and all Good proceeds from him, then that Sinner that is rejected by him, must be without every thing that is good, and consequently must be extremely miserable.

L<sup>d</sup> B. And is it possible to imagine, that infinite Purity and Impurity can enjoy each other, that God should confine himself to be present, and kind, to any Creature that he hates; or can any Person pretend to accuse God of Cruelty, for only withdrawing his Presence and Kindness from a rebellious and obstinate Sinner?

L<sup>d</sup> A. No certainly.

*Divine.* Then it is plain, that *Punishment for Sin depends on the same necessity by which God loves himself, and hates all that is contrary to his Nature.*



*Solic.* It does so: But is it not hard, that a Man for a Temporal Sin, should be miserable to all Eternity.

*Divine.* *Volenti non fit injuria*; and since it is decreed from all Eternity, that the Soul of Man shall be immortal, and never be annihilated, but live for ever, his Happiness, or Misery, must last as long as he does, and consequently he must be eternally happy or miserable, as he is beloved or hated by God, that is, as he lives a Vertuous or a Vitious Life, upon Christian Motives, and under the Precepts and Rules of the holy Gospel.

L<sup>d</sup> B. Since then all Sin and Impurity is contrary to the Divine Purity and Holiness, and doth necessarily draw down the Divine Anger and Hatred, how was it possible to save Mankind any other way, than by making an infinite Satisfaction to an infinite Justice, and by purchasing for him an intimate Union with the Divine Nature, which is infinitely pure? And who else was able to purchase such an Union, but the Second Person of the ever blessed Trinity?

*Divine.* It is very observable, that ever since the Fall of *Adam*, God Almighty by reason of his Purity, withdrew himself from any Converse with Mankind, but by the Hands of a Mediator; for it was the receiv'd Doctrine of the Jews, and Primitive Fathers, that God was always present with Mankind by his *Eternal Word*, and he was the *Shechinah*, or Majestick Presence of God, that appear'd with a Troop of Angels, and came down first upon Mount *Sinai*, and afterwards remov'd into the Tabernacle, and abode between the two Cherubims, and there did represent his Father, even as the Vice Roy doth the Sovereign Prince; and govern'd and gave Laws to the House of *Israel*; for  
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having from all Eternity agreed upon this Method of our Salvation, he acted immediately as Mediator, and Reign'd first over the Jews, as the *Shechinah*, by Types and Figures, and afterwards assum'd the Human Nature, and tabernacled or lived amongst them, full of Grace and Truth: And had it not been for this Original and Eternal Agreement between the Holy Trinity, all Mankind from the fall of *Adam*, had been eternally banish'd from the Presence of God, as the fallen Angels were, without any possibility of being restor'd to his Favour.

*Solic.* Tho' the withdrawing of the Deity, be the withdrawing of all Good, and consequently must make a Sinner very miserable; yet it does not follow from thence, that he should feel the positive Pains of Fire and Brimstone, as is mention'd in the Scripture.

*Divine.* Whether those Expressions be literal or metaphorical, I will not determine, but sure I am they will be fulfill'd in substance, and that the Pains and Agonies of a damned Soul, will be as great and violent, as if the Body and Soul were in Fire and Brimstone.

Ld B. When I consider that the Soul is immaterial, and consequently cannot immediately feel Pain and Anguish by Fire and Brimstone in this World, but by the means of the Body; which yet no Man can explain, how an intangible thing should be united to a tangible thing, and feel the Pains of that material Body, tho' it is immaterial itself, but by resolving it into the Will of an Almighty Creator: Why then cannot the same Almighty Power, impress the same Pains upon the Soul, without the mediation of a Body, as well with it, since it is only his Almighty Will that  
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so unites them together, and ordains that each of them shall depend on the other.

*Phys.* I confess I see no Reason at all to the contrary, and they that have felt the Agony of a wounded Spirit, as *Francis Spira*, and others have done, do generally agree, that the Torments of the Damn'd may be greater than are describ'd, tho' there were no material Fire in the case; and is it not ridiculous to imagine, that an *Infinite Almighty Creator*, cannot do as much as any *Fire* can do, that the *Creator* cannot do as much as the *Creature*: What is it that gives that Power to *Fire*, but *his Will*, and may not the same Almighty Will do the same thing another way and inflict the greatest Agonies and Pains upon a Reprobate Sinner, even beyond all Expression or Apprehension whatsoever?

*Divine.* No doubt of it; and as the Joys of Heaven which are the natural Consequences of his Love and Presence, are greater than can be conceived by Man, so the Torments of the Damned, that are the Consequence of his Absence and Hatred, must be beyond all Conception and Imagination; for as his Mercy is infinite, so is his Justice; and nothing less than *infinite* could possibly reconcile them together, for the Salvation of sinful Man.

L<sup>d</sup> B. To mediate between any two Parties, it is necessary, that the Mediator have intimate Access to both; and who could have such Access in this case, but *God Incarnate*, or *God Man*, that is, the *Son of God*, who is in the Bosom of the Father, and the *Son of Man*, who takes our Nature upon him.

*Divine.* 'Tis very true? and therefore the Scripture does expressly call *Christ* both *God* and *Man*, and as it gives all the Attributes of the Deity to him on one side, as *Omniscience*, *Eternity*, *Omnipotence*, &c. so it ascribes all the Nature and Imper-

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fections of *Man* to him on the other, Sin only excepted, as his *Conception, Nativity, Life, and Death, his Eating, Sleeping, Grieving, &c.* Nay, the Scripture is express, that he is *God Incarnate*, that the *Word was made Flesh*, and that he *dwelt amongst us, and Tabernacled amongst us*; and that *God was manifested in the Flesh*, and that in *Jesus Christ dwells all the Fulness of the Godhead Bodily*, and it was his *Deity* gave an infinite Value to the Sufferings of his *Humanity*, by being intimately, because personally united to it.

*Lawyer.* I must confess, this Method of our Salvation seems very rational, and very becoming the Wisdom and Justice of the great Creator, for since the Law was given to Man, and was broke by Man, it was agreeable to Justice that Man should suffer Death for it; and since the Death of a guilty Man could only make Satisfaction for his own Sins, and not for the Sins of any other, it was necessary that he that should die for the Sins of the World, should fulfil the whole Law, and be an *innocent Man*; And who could be so but our blessed Saviour? Nay, it was also necessary by the Rules of Justice, that he that should make Expiation for the Sins of the World, should be such a Man whose Life was of more value than the Lives of all the rest of Mankind; and how could that be by any other than *God-Man*? For as a meer Man, his Life could not be of that value, and therefore it was necessary for the Salvation of Mankind, that God should add an infinite value to the *Humanity of our blessed Saviour*, by assuming the same into a *vital and personal Union with the eternal Son of God, the Second Person of the Holy Trinity*; and that he being thus incarnate should die for the Sins of the whole World, and rise again for our Justification.

*Divine.*



*Divine.* You have here made very proper Observations indeed; and I may farther add, That since it was Sin, or the loss of Holiness, which was the cause of *Adam's* Fall, the Restoration of Man to Holiness, is the only means of his Salvation: But 'tis plain, that all Holiness must proceed from God, for none else can have any to spare: therefore God alone could be the Saviour of Mankind.

L<sup>d</sup> B. I am glad to find that my Notion of this Divine Method of our Salvation, is approv'd as Orthodox, and also agreeable to Reason; for I confess it seems to me to be very plain, and it is highly agreeable to my Understanding, that no other Method of our Salvation could have been admitted, without destroying the glorious Attributes of the Deity, in his infinite *Wisdom, Truth, Holiness, and Justice*; for let us but consider what a wise, just, and good Man would have done in this case, that was appointed Governour of all the World, and knew the Nature of Mankind, and that Sin would infallibly promote their Misery and a Vertuous Life their Happiness.

He would certainly *command Vertue, and forbid Vice*, and establish good Laws for the Government of the World, or else he could not be good; and he would either enforce the Execution of these Laws by Rewards and Punishments, or else he would not be wise; and he would afterwards strictly observe his Promises and Threatnings, or else he could not be just and true; neither would the Means be effectual to those Ends for which they were design'd.

And can we think then, that the Almighty Governour of the World, and the Fountain of all Perfections, can be wanting in any thing that is

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good, wise, just, or true? No certainly; as then a wise and just General, who has threatned Death to all Deferters, cannot pardon a Soldier that basely flies from his Colours, and betrays his Sovereign, without an exemplary Punishment, for a Terror to the whole Army; so the wise and just Judge of all the Earth, cannot be suppos'd to pardon a rebellious Sinner, without exacting that Punishment that his Eternal Truth had pronounc'd for a Terror to all the World.

But then as a just Governour may, if he pleases, accept the Punishment of another Person, who voluntarily offers to suffer for his Friend, especially with the Approbation of God the Author of his Life, as still answering the Ends of Government; so the just Judge of all the Earth, may accept the Sufferings of a blessed Saviour, who having Power over his own Life, doth voluntarily offer to die for the Sins of the whole World.

But herein lies the difference indeed, that a finite Satisfaction may be made to a finite Creature, but an infinite Satisfaction must be made to an infinite Creator; and none could make such a Satisfaction, but he that was *God* as well as *Man*.

*Divine*. As Death was threatned, as the Punishment for Sin, so eternal Life was promised, as the Reward of perfect Obedience; it was necessary then, that the same Person who did expiate the Sins of the whole World, should also perform perfect Obedience to the Law, in order to purchase for them the Reward of Eternal Life; and none could do this, but an Almighty Saviour: For as the Sins of Men were imputed to Christ, in order to an Expiation, so the Righteousness of Christ must be imputed to Men, in order to eternal Life.

*Lawyer.*



*Lawyer.* It seems very reasonable, that when one Man is disabled from doing his Duty, and another in compassion to his Disability does it for him, that the disabled Person should receive the Reward; and it would be uncharitable to debar him of it; and therefore in this case, since *a finite Being could not make Satisfaction to an infinite Justice, nor a clean thing come out of an unclean*: It was very agreeable to the infinite Goodness of God, to accept of the infinite Satisfaction, and perfect Obedience of a glorious Mediator, as a full valuable Consideration and Price, for the Redemption of all Mankind, upon the Conditions of the Gospel, whereby Christ has purchas'd for all the Godly, that they shall be one with him, as he is one with the Father, and consequently, that all his Righteousness and perfect Obedience shall be *theirs*, as well as *his*, and that thereby they may be entitled to eternal Happiness.

L<sup>d</sup> A. I must confess, I cannot object against the Price of our Redemption, for Christ being God as well as Man, the Price paid was of infinite value, and consequently sufficient to purchase any thing that was possible to be obtain'd; but yet I can't entertain any Notion in my Mind, how an Union between the Divine and Human Nature can possibly be accomplish'd, because one is finite and the other infinite; that is, how all the Godly can be *one* in Christ, as the Scripture expresses it.

*Divine.* It is not necessary that you should know the manner of all possible Unions; it is sufficient that you know that the Scripture is the Word of God, that he hath reveal'd this Truth, and that he is Omnipotent, and can do infinite things, more than we can possibly comprehend by Human Reason.

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*Sol.* But if any Point be propos'd as an Article of my Faith, I shall expect that the Scripture be very exprefs, before I believe it.

*Divine.* What do you think of these Words of our Blessed Saviour, in the Seventeenth Chapter of St. John, *Holy Father, keep through thine own Name those whom thou hast given me, that they may be one as we are one.*——Neither pray I for these alone, but for them also which shall believe on me through their Word, that they may be one, as thou Father art in me, and I in thee, that they may be one in us.——And the Glory which thou gavest me, I have given them, that they may be one, even as we are one, I in them, thou in me, that they may be made perfect in one.

*Sol.* I confess these Words do seem very plain; but yet I cannot conceive how thousands of Creatures can be made one, I wish you would but give me your present Thoughts of this Union. I perceive you are very unwilling to declare your private Opinion of these Divine Mysteries of our Religion; but however amongst Friends you may be more free.

*Divine.* If you will be pleas'd to give me an account of the Union between your own Soul and Body, that is, between a material and immaterial Substance, I will venture to give you my Opinion in this matter; but if you cannot answer so plain a Question, relating to your self, how can you expect an Answer to a Question of a much higher nature.

*Sol.* I confess I am not able to give any account of the Union of Soul and Body, and therefore I must wave my Question, unless you think fit to say any thing of the matter.



L<sup>d</sup> B. This Learned Divine does well to be cautious in expressing his Thoughts on these Divine Mysteries, least he suffer in his Character by any Mistake in Judgment, or Difference of Opinion; but we Lay-men may venture to express our Thoughts more freely, and therefore I will not be afraid to own my present Opinion; which yet I shall be always ready to change, whenever I shall hear good Reasons for it.

I conceive then that all Beings that are animated, guided, and influenc'd, by *one and the same Spirit* how numerous soever they be, if they have the *same Understanding, the same Will, and the same Affections*, and all these arising from *one undivided Essence or Spirit*, may very properly be said to be *one*, because they are all united in one; as if Peter, James, and John, were animated by one and the same Soul, they would really be but *one*, because they would have but one and the *same Life, Understanding, and Will*; so if Peter, James, and John, have *three Souls*, as well as *three Bodies* and yet have but *one and the same Spirit* which predominates, and entirely informs and governs *their Souls*, so that every one of their Souls have *the same Spiritual Life, the same Understanding and the same Will*, one as the other, these *three Souls* will be as much *one*, under the Vital Union of *one Spirit*, as their *three Bodies* would be *one* under the Vital Union of *one Soul*.

Now tho' a finite Spirit cannot be suppos'd to animate several Persons at once, yet there is no difficulty to conceive that an infinite Spirit may; and then all the Godly who are regenerated and born again, that is, who are animated and govern'd by *the eternal Spirit of Christ*, tho' they shall not be made absolutely perfect in this World

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whilst the Flesh of *Adam* hangs about them; yet they shall be so dispos'd and qualify'd for perfection, that as soon as *Death* hath destroy'd the *Body of Sin*, their Souls shall be swallowed up in the Divinity? that is, made perfect in Christ, in an entire and absolute Submission to, and Union with his Eternal and *Infinitely pure Spirit*, who shall then have the absolute Dominion over them, and who shall reign in them for evermore.

Then they shall all perfectly understand one another, all love one another, all will and desire the same things, as being *one in Christ*, and having but *one Spirit ruling in them*; and thus also, as the *Soul and Body make one*, so the *Spirit of Christ and Man are but one*.

*Lawyer.* If all the Godly are by this means vitally united to Christ their Head, how much more may he be vitally united to his own Humanity?

*Phys.* It is very true, and what can be more plain, than the Words of our Saviour in *St. John*, to prove the Unity of the Godly both with Christ and amongst themselves? And how can this be conceived to be effected, but by the Unity of the same Divine Spirit reigning in them, and communicating to every one of them the same Knowledge, the same Will, and the same Joy, perpetually flowing into them, with Eternal Additions, from the infinite Fountain of all Knowledge, Joy and Happiness, whereby all the Saints in Heaven will be guided, Illuminated, and made one in Christ, in the same, but much more effectual manner; as every individual Person consisting of Soul and Body, is now guided and made one by his own rational Soul.

Ld B. Since then, our Blessed Lord and Saviour hath thus purchased for us with an infinite Price,

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that we should be *one* with him, as he is *one* with the Father, and upon such favourable Conditions, whereby the *Will* is accepted for the *Deed*; and the Imperfections and Impurities of the Godly are swallowed up in the Infinite Perfection and Purity of the Divine Nature, Who dare presume to impeach the Infinite Wisdom and Goodness of God, in thus providing for his own Honour, and also for the Salvation of lost Man? And who dare appear before the Judge of all the Earth, and affirm that Christ himself, or the Members of his Body, are not Holy, and Pure, and Perfect? What shall we say then, *If Christ be for us, who can be against us, &c.*

*Solicitor.* I am entirely satisfied.

*Phys.* But then we ought also to consider, that if such satisfactory Reasons can be given for this Method of our Salvation, by poor ignorant Morals, what Demonstrations may we expect from infinite Wisdom hereafter, when our Souls shall be illuminated, and made Partakers of the Divine Nature?

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*The Doctrine of the Mediation farther explained and shewed to be a Necessary and Wise Method of our Salvation; our Great Mediator being a Prophet, a Priest, and a King; the advantages whereof are set forth; and how an Innocent Man might justly suffer for the Guilty World; that as his Death and Mediation are great encouragements to good Men, so they highly discourage the committing of Sin; and therein (obiter) of the nature of Perseverance.*

Lawyer. **I** must confess, this Method of our Salvation, like all the other Works of the Almighty, demonstrates the infinite Wisdom and Goodness of God; for it is made up of a wise Harmony and Oeconomy of Government, admirably well contrived, and in all respects adapted to accomplish the glorious Ends thereby design'd, which were to bring Salvation to free Agents, to save Mens Souls with their own Consent, without any Force or Violence upon their Wills, to perswade them to accept of Eternal Life and Happiness upon the Performance of certain Conditions which were no other, than such as are absolutely necessary to qualifie them for the Enjoyment of it, and without which Heaven it self would be no Happiness. In short, to make them happy in such a manner, and by such a Method as is consistent with the Nature of God, and the Nature of Man; that is, with the Glory, Holiness, Purity and



Justice of the Deity, and with the Liberty and Free Will of Men.

*Divine.* You observe very well ; for thus Christ being the great Mediator between God and Men by Eternal Agreement, and mutual Covenant between the three Divine Persons in the Holy Trinity, (which is a plain Demonstration of the Eternal Love of God to Mankind, and of his Infinite Goodness and Mercy to all his Creatures.) All Power, both in Heaven and Earth, was given to him, and he is entrusted to act both for God and Man, and to see that Man performs the Conditions on his part, as well as that God perform the Promises on his : For he who mediates between a Sovereign and Subject, is the Sovereign's *Viceroy* and the Subjects *Advocate* ; and hence it is, that Christ is said to be a Prophet, a Priest, and a King ; a *Prophet in revealing God's Will to us* (for such was the Office of a Prophet among the Jews, to teach as well as to prophecy) and a *King in exacting our Obedience to God, and subduing our stubborn Wills to his Heavenly Pleasure* ; and on the other side, he was a *Priest, to offer up to God some great and honourable Reparation for the Sins of Men*, and then to *plead his Sacrifice to God on our Behalf*, that he will be so far Propitious, as to advance us upon our Repentance, to his Grace and Favour.

*Phys.* That is, in short, *Christ the Mediator* is to *teach and rule for God*, and to *expiate and advocate for Men* ; but the Order and Method in which he proceeded in his Mediatorial Offices, was this, 1<sup>st</sup>. *He taught and prophesied*, then *he made Expiation for our Sins on the Cross*, then *presented his Expiation in Heaven*, and there-

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in began to advocate and intercede for us ; and then *he received the Regal Authority, by which he is to reign till the Consummation of all things.*

*Divine.* You observe very right, Sir, and who could possibly be so fit a Person to know or reveal the Will of God to Man, as he who was in the Bosom of the Father, the Eternal Word and Wisdom of God, and as intimate with the Father as the inward Thought is with the Mind of Man ? And what Method could be invented for him so effectually to reveal the Will of God to us, as by taking our Nature upon him, and conversing with Mankind ? Not in such a terrible manner as he did to the *Jews* from Mount *Sinai*, but by such a familiar endearing Conversation as charm'd and enamour'd all ingenious Minds, and thereby attracted their Attention to his Doctrine.

L<sup>d</sup> B. But it was also a great Advantage to Mankind, that Christ did assume Humane Nature, because he could not otherwise have given us an Example of Humane Vertue, nor instructed us so well how to govern our Passions ; but what Christ taught in *Words*, he exemplified in *Deeds*, and his *Conversation* was a *lively Picture* of his Doctrine, wherein all that Humility and Self-Denial, that Temperance and Justice, that Charity and Heavenly Mindedness, that Invincible Constancy of Mind, and generous Contempt of the World, which he taught Mankind, *were drawn to the Life, and expressed in their fairest Colours and Proportions* ; so that what he taught in *words* he taught over again in *Actions*, and explained his Rules still by his own Example ; for his Conversation was all along a most genuine Comment and Paraphrase on his Religion, by casting their Eyes on which, those who did not fully under-



stand the Sence of his Precepts by his Words, might very easily expound it by his Actions.

*Lawyer.* There is no doubt, but a good Example doth far more effectually instruct, than good Precepts; because it doth not only express the same Virtues that the Precepts enjoin, but also expresses them with much more Grace and Emphasis: For whereas Precepts and Discourses of Virtue are only the dead Pictures and Artificial Land-skips and Descriptions of it, *virtuous Example is Virtue it self, informed and animated, alive and in Motion, exerting and exhibiting it self in all its natural Charms and Graces*; and therefore as we know a Man much better when we see him alive and in Action, than when we only see his Picture; so we understand Virtue much better, when we see it living and acting in a good Example, than when we only behold it described and pictured in virtuous Precepts and Discourses: So that by giving us a compleat and perfect Example of Piety and Virtue, our Blessed Saviour did as effectually instruct the World in their Duty, as by all those Heavenly Sermons he preached on the Mount; because his whole Life was nothing else but a continued Series of *living and moving* Virtue, or rather it was nothing but Piety and Virtue acting their several parts in their own proper Forms, and exhibiting themselves to the Eyes of Men in all their natural Graces.

*Phys.* This Description of the Advantages of a good Example, puts me in mind how much all Kings and Princes, and great Men of the World, have to answer for, that do not endeavour to give a good Example to Mankind, and prevent the ill Consequences of a bad one: But to return to the present Discourse; it may be farther observed, that

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that since his Holiness was so great, and that none of those Vices appeared in our Saviour, that could any way tempt him to deceive Mankind, it would be very unreasonable to suspect either his Doctrine or Example; especially when it is considered, that he proved and confirmed what he had declared, by Miracles, and at last attested the Truth thereof with his Blood.

L<sup>d</sup> B. But after all, is it not a prodigious Supineness and Stupidity in Mankind, that Men, who are so inquisitive about the little Affairs of this World, as that when they receive but a Letter, in which they imagine any of their Worldly Interests are concerned, they cannot forbear one Moment breaking it open, and perusing the Contents of it, should yet receive a Message from the God of Heaven by his own Son, in which their Everlasting Happiness or Misery is concerned, and take no notice of it, but let it lie by them day after day, without ever enquiring into the Contents of it, or taking the least Care and Pains to inform themselves about it.

*Merchant.* It is a wonderful thing indeed, but this is according to the Scripture; *for this, saith our Saviour, is the Condemnation of the World, that Light is come into the World, and Men love Darkness more than Light.*

*Divine.* But now for the Sacrifice of our Saviour, what could be more agreeable to the Wisdom and Justice of God, *than* that he should exact some Commutation for the Punishment that was due to Men for their Sins, if it were only to preserve and maintain the Authority of his Laws and Government? For had he exacted the Punishment from the Sinners themselves, he must have destroyed the whole Race of Mankind; and had he par-



don'd them on the other hand, without any Punishment at all, he would have expos'd his Authority to the Contempt, and Outrage of every bold and insolent Sinner; and therefore to avoid these dangerous Extremities of *Severity* and *Impunity*, his infinite Wisdom found out this Expedient to admit of some Exchange for our Persons and Punishments, that so some other thing being substituted in our stead, to suffer and be punished for us, *neither we might be destroyed, nor our Sins be unpunished.*

This therefore being the Reason of God's admitting of Sacrifice, it was highly requisite that the Punishment of the Sacrifice should bear some Proportion to the Guilt of the Offenders, otherwise it will not answer God's reason of admitting it; for since the reason of his admitting a Sacrifice, was the Security of his Authority, the less he had admitted, the less he must have secured his Authority by it; for to punish but little for great Crimes, is almost as mischievous to Government as total Impunity: But the nearer the Punishment is to the Demerit of Sin, the greater Security it must give to his Authority.

Since then by Sin Mankind had forfeited not only their Temporal, but Eternal Happiness, it necessarily follows, that the Sacrifice must be infinitely more precious and valuable than the Blood of Bulls and Goats, or even of Men and Angels; and what other Sacrifice can that be, but of the Eternal Son of God, the Dignity of whose Person, render'd his Sufferings for us equivalent to the infinite Demerit of our sins, and to those endless Miseries which we had deserved?

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L<sup>d</sup> B. It was necessary that the *Sacrifice* should be of infinite Value and Worth, because it was not only to countervail the Punishment due for the sins of the whole World, but also to be a valuable Consideration for the Purchase of the Holy Spirit, and of Eternal Life.

L<sup>d</sup> A. But how was it consistent with Justice, that an innocent Man should suffer for the guilty World.

*Divine.* It is not indeed consistent with Justice, that an innocent Man should suffer for another without his own Consent ; but if an innocent Man, having the free Disposal of himself, shall freely and voluntarily offer his own Life or Liberty in Exchange for the forfeited Life or Liberty of the Criminal, and the Judge shall think fit to accept it, there can be no Injustice in the case : For the *Offerer* cannot be injured, because for his own Life, which he gives, he receives the Life of the Offender, which is dearer to him ; and the Judge or Governour cannot be injured, because for the Life of the Offender which he gives, he receives the Life of the *Offerer*, which is equivalent, and equally answers the ends of Government, and preserves his Authority.

And thus *Christ* freely and voluntarily gave his Life to God, for which God freely gave him the Lives of our Souls in exchange, which were far dearer to him ; and God freely gave the Lives of our Souls to *Christ*, for which *Christ* gave him his own most precious Blood in exchange, which by reason of the Dignity of the Person, was a valuable Consideration ; and by this Exchange, which was voluntarily, and every way consistent with Justice, God preserved his own Glory and Authority, and also saved Mankind from Eternal Destruction.

*Lawyer.*



*Lawyer.* this was certainly a very just, and a very wise and merciful Proceeding, and unless we would degrade the Great Creator of his Eternal Justice, Wisdom and Purity, we could not expect Salvation by any other means.

*Divine.* But since this Exchange was made in order to reconcile the Mercy and Justice of God together, in such a manner as was most agreeable to the Nature and Holiness of God, as well as the Free Will of Man ; it could not be expected that it should be made *to encourage Sin, or to bring Men to Heaven against their Wills* ; but to take away the Impossibility of Salvation, and to leave it to all Men that will, *by Faith in Christ, Repentance of their Sins, and Amendment of their Lives*, to qualify themselves for the Benefit of this Blessed Purchase, and to enjoy Eternal Happiness in the Life to come.

Ld B. Since the Loss of Holiness was the Cause of *Adam's Fall*, and all Sin is so directly opposite to the divine Purity, that it was not consistent with the infinite and unchangeable Nature of the great Creator, to pardon the same, without an infinite Satisfaction to his infinite Justice, it would be very ridiculous to imagine, that Christ came into the World to encourage Sin and Impurity, as he must have done, if his Death had purchas'd an absolute Pardon for Sinners, without any manner of Condition ; therefore the Divine Purity and Holiness did require, that this Exchange and Purchase, should be made upon such Conditions of *Repentance and Amendment*, as are consistent with the Frailty of Human Nature, and are revealed to us in the Holy Scripture.

*Divine*

*Divine.* Christ came into the World, as the scripture informs us, not to encourage Sin, but on the contrary, to purchase to himself a *peculiar people zealous of good works* ; and therefore he did not only make Expiation for our Sins, but obtain'd the Gift of the Holy Spirit, to incite, encourage, and assist us to lead a Holy Life, and perform the Conditions of his Purchase, and thereby attain everlasting Happiness.

*Lawyer.* I must ingenuously confess, that the more I consider this Method of our Salvation, the more I am astonish'd at the infinite Goodness and Wisdom of God, who hath in all respects provided both for his own Glory, and the Good of Man ; for this Sacrifice of Christ's Death, as it shews the infinite Love of God and Christ to Mankind, so it demonstrates God's infinite Hatred to all Sin and Impurity, which both excites our Fear and our Love, two of the strongest Motives to the observance of his Commands, and to the leading such an Holy Life here, as may qualify us for Eternal Happiness hereafter.

*Divine.* You say well, Sir ; but you may farther consider, that his Death and Sacrifice is also a sure and certain Ground of our hope of Pardon, if we repent and amend ; and there is nothing more encouraging to any Man to labour and take Pains for any thing, than hopes of Success.

*Lawyer.* It is very true ; and when I consider now the Holy, Blessed, and Glorious Trinity, have all agreed together to promote the Salvation of Mankind, that the Father freely gave his dearly beloved Son to die for us, the Son freely and voluntarily suffer'd Death, and the Holy Ghost condescended to assist us in all Temptations, I confess I cannot but have very strong hopes of Eternal Salvation ;



Salvation for though I am sensible of my own weakness and infirmity, yet I am sure, *If I seek shall find, if I knock it shall be open'd unto me*; and then by the assistance of the Holy Spirit, and through the infinite Merits and Mediation of our blessed Saviour, I can never doubt but I shall be able to *work out my Salvation*, tho' it be with fear and trembling.

*Divine.* I am very glad to hear such comfortable Words from your Mouth; and I hope every one in this Company will set upon this great and glorious Work with Constancy and Courage for this Sacrifice is the *Seal and Confirmation of the New Covenant*, and our Faith therein stands upon a firm and unmovable Foundation, as having not only the *Promise and the Oath*, but the *Seal of God to depend on*; let us therefore cleanse our selves from all filthiness of Flesh and Spirit perfecting Holiness in the fear of the Lord.

*Phys.* When we also consider, that Christ continually presenting his Sacrifice to God in Heaven, thereby to move God, as our Advocate, be merciful and propitious to us, and that he thereby continually authoriz'd by God effectually to bless us, and confer on us the Promises of the New Covenant, upon the Terms and Conditions therein propos'd: How can we doubt of Success, if our Endeavours be sincere and faithful tho' ever so weak and intermix'd with Human Infirmary.

*Divine.* You observe very well, and St. Paul himself, *Hebr. 10. 21, 22.* encourages us in these words, *Having therefore an High-Priest over the Household of God*, that is, to mediate and intercede for us, let us draw near with a true Heart, and full of assurance of Faith.

L<sup>d</sup> B. This Method of God's communicating his Favours to us, by the hands of a Mediator, is a great Encouragement to all good Men, and a great Terror to the wicked; for good Men being humble and penitent, and having a deep Sense of their Sins, and also of the infinite Justice and Purity of the Great Creator, which strikes a great Fear into them, are yet encourag'd to approach him with cheerfulness and freedom, when they know that they have such a powerful Intercessor for them; and wicked Men are from hence excited to a mighty Awe and Reverence of the Divine Majesty, when they observe, that by reason of his infinite Purity and Holiness, he will not converse with sinful Man, but by the Mediation of his own eternal Son; that he will not accept of any Service from a guilty Hand, nor listen to any Prayer from a sinful Mouth, till it is first hallowed, and presented to him, by a pure and holy Mediator.

Divine. Your Lordship hath made a very just Observation, and I may also add, that this Method is most proper to secure us from presuming on God's Mercy, whilst we continue in our Sins; for if notwithstanding the Goodness of his Nature, God will not be propitious to us, no not upon our Repentance, without being moved thereunto by the powerful Intercession of his own Son: how can we ever expect that he should be propitious to us, whether we repent or not? Besides, we can now expect no Mercy from God, but what passes through the Hands of Jesus our Mediator, who is entrusted to dispence God's Mercy to us, upon the Terms of that Covenant of which he is Mediator, that is, upon Condition of Repentance and who we are sure will not be unfaithful to the Father



*Father* for our sakes, especially when there is nothing commanded but what is in our power, and when he is always ready to assist us with his Holy Spirit.

L<sup>d</sup> B. The Scripture saith, *That a Mediator is not a Mediator of one, but of both Parties*, for if he did act only for one Party, he would not be a *Mediator*, but an *Attorney*; but since he doth represent both Parties, *God and Man*, and is such a *Mediator by Office*, which obliges him to act for *God and Men together*, we may depend upon it, that through the whole Course of his Mediation he will be most just and impartial to both; and that as on the one hand, he will not so act for his Father's Authority, as to neglect our Safety and Welfare, so neither on the other, will he so concern himself for our Safety and Welfare, as to expose *his Father's Authority*; and if he proceed with this exact equality, between the Parties he acts for, we have all the Reason in the World to conclude, that if we submit our selves to God, we shall be graciously received and rewarded, but that if we persist in our Rebellion against him, we shall be most severely punished.

*Lawyer*. Whoever relies upon Christ as Mediating for us, without submitting to him as Mediating for God, does expect that Christ will be so gracious to us, as to betray his Father's Trust for our sakes, and sacrifice his Authority to our Safety, which is absurd.

*Phys*. This Mediation addresses to our Fear as well as to our Hope, for as we are sure that Christ having dy'd for us, and undertaken to be our Advocate with the Father, hath taken our Affairs into his hands, and will be more zealous and careful of us, than we could, if we were

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admitted to intercede for our selves; so we may be assured, that since he stands concern'd for his Father's Eternal Purity and Holiness, and also for his Authority and Government, as well as for our Interest, he will either reduce us to our Duty to his Father, or avenge him upon us for our Disobedience; therefore it is in vain for Men to expect the Reward, unless they sincerely endeavour to perform the Condition.

*Merchant.* I do not use to pay Wages to my Servant, if he refuse to serve me; and therefore I can much less expect the free Gift of eternal Life, without doing what I am commanded, or at least what I am able in order to obtain it.

*Divine.* We are sure, that if we implore the assistance of his Spirit, we shall have it, and if with his assistance we repent, we shall be pardon'd, and if being pardon'd we persevere in Well-doing, we shall be crowned with everlasting Life; but if we reject the good Motions of the Holy Spirit, if we stifle the Checks of Conscience, if we will not repent nor amend, how can we expect that a just Mediator should intercede for us? Nay, what can we expect indeed, but that which is natural to all Men, that his Love abused should turn to Hatred, and bring down the most severe Judgments of Heaven upon us.

*Attorney.* But, Sir, I beseech you to consider, that we Men of Business have not time to apply our Thoughts to these things as you have, and therefore we are more subject to frequent Relapses, and are not so able to persevere in Well doing, as you who are always employ'd in Divine Meditations, and if every Sin I commit after I am pardon'd, shall be fatal to me, I am in a miserable Condition.

*Divine.*



*Divine.* So would every other Man be, if that were the Case; For if we say we have no Sin, we deceive our selves, and the truth is not in us, but if we daily confess our Sins, and faithfully endeavour to amend our Lives, he is still faithful and just to forgive us our Sins, and (by degrees his Holy Spirit co-operating with our Endeavours and making us one with Christ, who is infinitely pure) to cleanse us from all Unrighteousness.

L<sup>d</sup> B. Our Christian Warfare may be compared to Military Proceedings in this World, for we are all like so many Soldiers listed under Christ the Captain of our Salvation, to fight against the Temptations of the World, the Flesh, and the Devil, who are very powerful Enemies, and will be often encountering and countermining our good Designs, and watching all Opportunities to disappoint us in our Christian Undertaking: But if our Hearts are right, if our Intentions are sincere, if we still take fresh Courage, keep a strict Guard on our selves, and resolve to go on, and never to give over the proper means of Salvation, that is, if we constantly *repent and amend*, and use our faithful Endeavours in the Course of Religion, this is *persevering in Well-doing*, and will bring us at last to Eternal Happiness.

*Attorney.* I thank your Lordship, this is some Comfort, for I should otherwise have been very apt to have fallen into Despair, if every Sin after Repentance had been fatal to me.

*Phys.* Our Christian Undertaking may be compared to a Race, where if a Man meets with several Rubs; nay, if he stumbles and falls over the Stones and Blocks that Satan throws in his way, yet if he gets up again, and is not discouraged, but goes on with his Race till he comes to the end

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of it, he shall certainly win the Prize that was set before him.

L<sup>d</sup> B. There is no doubt of it; for tho' Men are often entertain'd with discouraging Thoughts from an evil Spirit, as if it were not possible to perform the Conditions of the Gospel; yet Christ himself, who is eternal Truth, assures us, That *his Yoke is easie, and his Burthen light*; for he requires no more but *the Heart*, a sincere Endeavour, and the using the proper Means of *Prayer, Meditation, Reading the Scriptures, Receiving the Sacrament*, &c. which are in our power; and then he will so assist us with his Divine Grace, that we shall with pleasure run the Race that is set before us.

And when we consider what the Scripture saith, That *all Power both in Heaven and Earth is given to Christ, who dy'd for us*; and that he is a *King*, as well as a *Prophet*, and a *Priest*, and is able to assist and reward us to the uttermost; who can be discourag'd in fighting the good Fight; under such a wise, gracious, and merciful King and Governor?

Divine. Your Lordship hath introduc'd a Noble Subject, that would take up more time than we have now to spare, if we should enlarge upon it; that is, of *the Kingly Office of our Saviour, of the Rise and Progress of his Kingdom, of the Nature and Constitution of it, of all the Ministers of it, of his Regal Acts, and of the surrendering his Mediatorial Kingdom, upon the Conclusion of the Day of Judgment*.

L<sup>d</sup> A. That is too large a Field for us at present to enter into; but however, let us hear what we can in so short a time.



## C H A P. V.

*Of the Kingdom and Church of Christ the Mediator, their Original and Extent; with a brief Description of the Church, and of the Doctrine of the Mediation, proving the Doctrine of the Trinity, to be an essential Article of the Christian Religion, and Condemning Prayers and Divine Worship to the Saints.*

Divine. **T**HE Kingdom of Christ being founded on the *New Covenant*, made first with *Adam*, and afterwards renew'd with *Abraham*, *That the Seed of the Woman should break the Serpent's Head*; that is, that from the first Parents of the World there should descend a Person, who should conquer the Devil, that had conquer'd them, and thereby enable them to repair the damage of their Apostasie; Christ became Mediator of that Covenant, and consequently King under God of all that ever were admitted into it, and particularly of the People of *Israel*; and therefore he was call'd the King of the Jews whilst he was upon Earth, but upon his Ascension he was advanc'd to be Universal King over all the World; thus *Ph.l. 2. 9, &c. Wherefore God hath highly exalted him, and given him a Name which is above every Name, that at the Name of Jesus every Knee should bow, of things in Heaven, and things in Earth, and that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father*: And by the Scripture it doth appear, that the Remnant of the Jews, who receiv'd and acknowledg'd him, as their Rightful Lord and King, still continu'd the

same

same individual Kingdom, or Church of Christ, with the former, and that from this one Primitive Church enlarg'd and amended, did arise the *universal Catholick Church* in all the World.

L<sup>d</sup> B. Christ's Kingdom from *Adam to Abraham*, consisted of all such as were true Worshippers of God, of whatsoever Kindred or Nation : From *Abraham to Jesus Christ*, it consisted principally of the Jewish Nation ; and when the greatest part of that Nation had revolted from Christ, and renounc'd this Relation to him, his Kingdom extended no farther, than to the small Remnant of the Jews that adhered to him, who made up but *one single Congregation*, which by the Diligence of its Ministers, and the Blessing of God, increased and propagated from it self, vast Numbers of other Congregations, and these were form'd into particular Churches, which like so many conquer'd Provinces, were still united to that Primitive Kingdom, till at last by a continued accession of new Conquests, it was spread and enlarg'd into an Universal Empire.

Divine. Your Lordship observes very well, and it is upon this account (amongst others) that all these Churches do constitute but *one Catholick Church*, because they all grew out of *one*, and so are but Branches of the same Root, and are only that one Primitive Church multiplied into several Churches, living in the same Catholick Communion and Unity ; and accordingly the Gentile Converts are said to be grafted in the Jewish Church, which the Apostle calls the good Olive-Tree, Rom. 11. 17. *For if some of the Branches be broken off, and thou being a wild Olive-Tree were grafted in amongst them, and with them partakest of the Root and Fatness of the Olive-Tree, boast not against*



*the Branches ; but if thou boast, consider that thou bearest not the Root, but the Root thee : That is, the Jewish Church grew not out of thee, but thou out of that ; she is no Branch of thee, but thou of her, as being ingrafted into her Stock, and added to her Communion ; and, indeed, Christianity is nothing else but the ancient Judaism explained, and the same Church improv'd and enlarg'd.*

*Phys.* But to return : Christ's Regal Authority is often express'd in Scripture, by his *sitting at the right hand of God* ; and there it appears that he is a *Royal Priest*, and a *Sacerdotal King* ; that is, a Priest invested with Regal Power, to bestow the Blessings he intercedes for ; and a King that holds his Regal Power, in the Right and Virtue of his Priestly Intercession.

*Divine.* You say right, Sir ; for it is by the continuance of his Intercession, that he obtains the continuance of his Royal Authority, to bestow those Blessings upon us which he intercedes for ; so that as *Christ intercedes in the Virtue of his Sacrifice, so he rules in the Virtue of his Intercession.*

L<sup>d</sup> A. Pray, Sir, is the Kingdom of Christ confin'd to the Church of Christ, or does it extend to all the World.

*Divine.* The Kingdom of Christ in the largest Sense, extends farther than the Church ; for under God the Father, he is universal Lord and King of all the World, thus the Scripture saith, *God hath given him Power over all Flesh, and all Power both in Heaven and Earth was given to him ;* and it is plain, that his Royal Power extends as far as his Power of Judging, which is one of the principal Acts of his Regality, and his Power of Judging is over all Mankind : For God hath appointed  
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a day in which he will judge the World, by the Man Christ Jesus, Acts 17. 3. And Christ is ordained of God to be the Judge of the Quick and the Dead, Acts 10. 42. And when he shall sit down on the Throne of his Glory, all Nations shall be gathered before him: And hence he is call'd, The blessed and only Potentate, the King of Kings, and Lord of Lords, 1 Tim. 6. 15. Rev. 17. 14.

But the Church is more peculiarly his Kingdom, as consisting of that part of the World, which owns and acknowledges his Authority, makes a visible Profession of Fealty to him, and Submission to his Laws and Government. as for the other part of the World, they are all of Right his Subjects, by Virtue of that Universal Regal Authority, wherewith the most High God and Father of all things hath invested him; But *de facto*, they are all Slaves to the Prince of Darkness, all whose Dominions in this World are nothing but Usurpations on the Kingdom of Christ; And the Members of the Church are said to be translated out of the Kingdom of Darkness into the Kingdom of our Lord and Saviour Jesus Christ, Col. 1. 13.

L<sup>d</sup> A. Pray Sir tell me more particularly what do you mean by the Church of Christ; for there are many that differ in Opinion, and yet each of them pretends to be the Church of Christ.

Divine. The Church of Christ is one Universal Society of all Christian People, incorporated by the New Covenant in Baptism under Jesus Christ its Supreme Head, and distributed under lawful Governours and Pastors into particular Churches, holding Communion with each other in all the Essentials of Christian Faith, Worship, and Discipline.

L<sup>d</sup> B. And Christianity as it is distinguished from Natural Religion, is nothing but the Religion of the



*Mediator*, as consisting wholly of the Doctrine of the *Mediation*, together with the Duties thence arising; so that whatsoever Proposition the *Mediatorship* of Christ necessarily and immediately implies, it is a Fundamental Article of the Christian Faith.

*Divine.* Your Lordship Observes very right, for this Proposition that Christ came from God, to *Mediate between God and Man*, includes the whole Doctrine of the Gospel; and therefore whatsoever Proposition is so necessarily included in it, or so inseparably conjoin'd with it, as that the Denial of it doth by Necessary and Immediate Consequence overthrow the Mediation of our Saviour, it must be essential to the Christian Faith; and the more Necessary Connection there is between any particular Doctrine, and this All-comprehending Doctrine of the *Mediation*, the more necessary and essential it is to the Faith of the Christian Religion.

L<sup>d</sup> B. You have given us a plain and exceeding good Rule to judge by in this Case, and therefore it is very evident, that they who do deny the Doctrine of the *Trinity in Unity*, do deny an Essential Article of the Christian Faith; for if there were not *three distinct Persons as well as one God*, how is it possible to understand the Doctrine of the *Mediation*? how could the *Father*, be said to send his *Son*, or the *Son* to be sent as a Mediator between God and Man? can the *Son* be the *Father* or the *Father* the *Son*, or can the same Person be the *Sender*, and the *Person sent*? the *Person Mediating*, and the *Person* for whom he Mediates? the *Person* to whom all Power in Heaven and Earth was given, and *Person* who gave that Power? the *Person Exalted* and the *Person Exalting*? the *Person*

Person presenting his Sacrifice in Heaven, and the Person accepting that Present? the Person that made the Purchase, and the Person from whom the Purchase was made?

Lawyer. No certainly, for that is as ridiculous as for a Man to be Feoffor and Feoffee, Mortgagor and Mortgagee at the same time, and in the very same conveyance.

Ld B. How then is it possible to deny the distinction of Persons, any more than the Unity of Essence?

Physf. I confess I think it cannot be denied by any rational Person, that reads the Scripture and believes it to be the Word of God; and the very same Observations may be made of the Holy Ghost, to whom so many Personal Acts are attributed; and such a plain distinction made from Father and Son by his very Name, by our Dedication to him in Baptism, by all the Doxologies to the Father Son and Holy Ghost; and by his particular Officers in the Work of our Redemption, as Illumination, Sanctification, Quickning or Excitation, Comforting and Supporting, and also Intercession, that it would be as absurd a thing for a Christian to deny the Trinity of Persons, as for a Natural Philosopher to deny the Unity of Essence.

Divine. It would so, and therefore as a very learned Author observes; *The Article of the Blessed Trinity, is the Prime, the Grand, the Distinguishing Article of our Christianity, without the Belief of which a Man can no more be a Christian, than he can without a rational Soul be a Man*, Dr. South.

Ld B. This Rule doth farther instruct us against all the Popish Superstitions of Praying, and paying Divine Worship to the Virgin Mary and to all Saints; for these overthrow the Mediation of our



Saviour, and the expresse Text of Scripture, that there is but *one Mediator between God and Man*; to whom we are commanded to approach with Chearfulness and Freedom, as having taken our Nature upon him, and being fully sensible of our Infirmities; and who alone is able to sanctifie our Prayers, and in Virtue of his Purity and Sacrifice, which was of Infinite Value, to make them acceptable to a Being of Infinite Holiness and Justice.

*Divine.* To Address to *one* God by *one* Mediator, is certainly an Essential part of the Christian Worship, and therefore whoever sets up any other Mediators, sets up a Doctrine inconsistent with the true Christian Religion.

## C H A P. VI.

*Of Christs Kingly Office, his Laws, and Ministers; and first of the Holy Ghost, and of his several Operations on the Souls of Men by Illumination, Sanctification, Quickning, Comforting and Intercession.*

*Solicit.* **I** Agree with you that there is but one Mediator between God and Man, and that he may do the Office of a Prophet to teach us, and of a Priest to expiate and advocate for us; But I desire to understand how it is that you make him a King; Because all supreme Princes have their Prerogatives and Powers, and their Laws and Ministers, for the better Administration and Government of their Subjects.

*Divine.*

*Divine.* You say well Sir, and so hath Christ, the Royal Powers and Prerogatives of Life and Death, of Rewards and Punishments, and in short of Judging the whole World; and he hath also his Laws and Ministers under him, in as great order as any other Government whatsoever: But indeed his Government being Spiritual, and his Laws relating to the Souls, the Wills and Affections of his Subjects; Men that are Carnally Minded, and whose Thoughts are wholly fix'd on the Profit and Pleasure of this World, scarce take any notice of this divine Oeconomy of Government.

*Attorney.* I have read most of the Laws of this Nation, and more than Men of our practical Profession use to do, and therefore I began to wonder what you mean't by another Statute Book and Kingly Government; but now I perceive you look upon the Gospel to contain the Laws of Christ, and the Clergy to be his Ministers.

*Divine.* I have not time at present to set forth the excellency of the Constitution of this Divine Government, and therefore I shall only observe to you a few things, and that is, First,—That Christ being a Royal Prophet, his Words were Laws, and all his Declarations carried a Commanding Power in them, for he express'd the Will and Command of the Almighty Sovereign of the World, whose Vicegerent and Representative he was upon Earth; and hence the Gospel is called the Law of Christ, Gal. 6. 2. And the Law of the Spirit of Life in or by Christ Jesus, Rom. 8. 2. and that command of Loving our Neighbour as our selves, is called the Royal Law, that is, the Law of Christ our King, Jam. 2. 8. And this our Saviour calls his Commandment, John 15. 12. and his new Commandment, John 13. 34. That ye love one another,  
even



*even as I have loved you; and not only this, but all other Duties of the Gospel are call'd his Commandments, John 14. 21. and Matth. 28. 20. by all which it appears that he was not only a Teacher, but a Legislator, and that by his own inherent Authority as he was a King, he stamp'd those Doctrines into Laws, which he taught and delivered as a Prophet.*

*Attorney.* These are his Laws then, but who do you say are his Ministers?

*Divine.* The First and Supreme Minister by which Christ rules his Kingdom, is the *Holy Ghost* for when *Christ* return'd to Heaven to Mediate Personally for Men with God, he substituted the *Divine and Omnipresent Spirit*, personally to promote and effectuate his Mediation for God with Men, and to Mediate with Men on his behalf, even as he Mediated with them on the behalf of his Father, and to Advocate for his Authority as he Advocated for the Fathers; for thus he saith *I will pray the Father, and he shall send you another Comforter, that he may abide with you for ever even the Spirit of Truth, I will not leave you Comfortless, but I will come to you,* that is, by the *Spirit of Truth*, who is to be my Vicegerent, even as I am my Fathers, *John 14. 16. &c.* for the *Holy Ghost* proceeding from the Father and Son by the Son by his *Sacrifice* obtain'd from the Father the *Promise of the Holy Spirit*, that under the Son he should mediate with Men, in order to the reducing them to their due Subjection to the Father so that now he hath a Right to the Spirits Ministry not only by Virtue of his proceeding from him together with the Father, but also by the *Purchase of his own Blood*, whereby he obtain'd the Promise of him from the Father; for so the *Holy*

host is said to be shed on us abundantly through  
 us Christ our Saviour; that is, through the In-  
 cession he makes in Virtue of his meritorious Sa-  
 crifice; Tit. 3. 5, 6. so that in this mediatorial  
 Kingdom, as the Son had his Authority from the  
 Father, so it was from the Son, that the Holy  
 Spirit had his Mission immediately, to act as the  
 preme Vicar and Substitute of Christ in Medi-  
 ating for God with Men.  
 Attorney. But how, and in what manner, doth  
 He Act and Operate in the World.  
 Divine. He deals with us as rational and free  
 Agents, at all times, but according to the various  
 circumstances of the Case, he useth more ordi-  
 nary or extraordinary Operations; and therefore  
 in the first Propagating of the Gospel, it being  
 requisite that the Disciples should speak the se-  
 veral Languages of those Nations to whom they  
 were to Preach, that they should be fully and  
 early instructed in the Doctrine which they were  
 to teach, that they should be able to give the  
 most convincing Evidence of the Truth and Di-  
 vinity of their Doctrines, and that they should  
 be conducted by infallible Advice through all the  
 emergent Difficulties of their Ministry, he there-  
 fore inspir'd them with the Gift of Languages,  
 and let in a wondrous Light upon their Understand-  
 ings, by which they discover'd farther into the  
 Gospel in an Instant, than they had done before  
 all their Meditations; he convers'd with their  
 Spirits even as Spirits do with Spirits, without in-  
 volving his Sense in articulate Sounds, or material  
 presentations, but objected it to them in its own  
 unobscured Light, and imprinted it immediately on  
 their Understanding.



He gave them also a Divine Power of working Miracles, as a convincing Evidence of the Truth of the Divinity of their Doctrine, and conducted them with infallible Prudence and Circumspection under all the Exigencies of their Ministry.

But the Reason of these extraordinary Operations ceasing, he now proceeds to sollicit the same cause in a more ordinary and standing way and method, that is, by Cooperating with Men's Minds and Wills in a more human and regular manner, by joining in with their Reason, and thereby influencing their Wills and Affections.

*Attorney.* I shall be glad to have an account of his ordinary Proceedings with us at this time.

*Divine.* In the first place, He works upon us by an *Internal Illumination*, which consists in Impressing the External Light and Evidence of Scripture upon our Understandings, whereby we are Enabled more clearly to apprehend, and more effectually to believe; and did not the Holy Spirit, frequently *represent*, Importunately Urge, and thereby fix it on our Minds, our Knowledge of them would be so Confus'd, and our belief Wavering and Unstable, that they would not have any prevailing Influence on our Wills and Affections; so that our Knowledge and Belief of divine things so far forth as they are saving and effectual to our Renovation, are the Fruits and Products of this Divine Illumination: and therefore we are told, that it is by *receiving the Spirit of God* that we know the Things that are freely given of God? 1 Cor. 2. 12.

L<sup>d</sup> B. Another of these ordinary Operations of the Spirit is *Sanctification*, which consists in Purification

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purifying our Wills and Affections from those Wicked Inclinations and Ordinary Lusts, which countermand Gods Will in us, and sets us at Enmity against him; for according to his Mercy becometh us by the Washing of Regeneration, and Renewing of the Holy Ghost: Tit. 3. 5. and in 1 Cor. 11. But you are Washed, but you are Sanctified, that you are Justified in the Name of our Lord Jesus Christ, and by the Spirit of our God; so that it is the Good Motions of the Spirit, and to this sanctifying Grace, that all the Graces and Good Dispositions of our Minds are Owing.

Phys. Another of these Ordinary Operations of the Spirit, is Quickning or Exciting us in the Ways of Piety and Virtue; for as he first Inspires us with Spiritual Life, so he still proceeds to cherish and Invigorate it, and to Quicken it up into Activity and Motion: and this he does by Good Thoughts and Immediate Inspirations, and Whispers to our Minds, which he Imprints with that Life and Vigor; and Repeats and Urges with that efficacious Ardor and Restless Importunity, that unless we are very Obstinate, we cannot be able to repel and Resist them.

L<sup>d</sup> A. I am very sensible my self of another of these Ordinary Operations, which is Comforting and Supporting us with great Joys and Refreshments under any Difficulties and Temptations in this World: For I have found St. Paul's saying to be true by Experience; 1 Cor. 10. 3. God is Faithful, who will not suffer ye to be tempted above what ye are able, but will with the Temptation also make a way to escape, that ye may be able to bear it; and thus we read of the Primitive Church, that they walked in the Comfort of the Holy Ghost; Acts 13. And the Apostle makes it his earnest Prayer



to God for his Christian Romans, that he would fill them with all Joy and Peace in Believing ; and that they might abound in hope through the Power of the Holy Ghost, Rom. 15. 13.

*Divine.* I am glad to hear that your Lordship hath had a taste of this Divine Joy and Comfort for that will Encourage your Lordship to Fight the Good Fight, and persevere to the end.

*L<sup>d</sup> B.* How was it possible that a Company of Tender Virgins, Delicate Matrons, and Aged Brethren, could ever have endured those long and Dolorous Martyrdoms, as they did ; and Sung in the midst of Flames, Smiled upon Racks, Triumphed upon Wheels, and Challenged their Executioners, to Torment them to the uttermost when for one base and cowardly Word, they might have been released, when they pleased, had they not been supported with an invisable hand and refreshed with such strong Consolations, as not only abated, but sometimes quite Extinguished their Pains ?

*Divine.* It is very true, and the same Comforts though not perhaps in the same Degree, other Good Men have frequently experienced, sometimes upon their Undertaking some great and Heroick Office of Piety and Virtue, sometimes in their conflict, with some great Temptation, sometimes when they have been sorely oppressed with some mighty Sorrow or Affliction ; and sometimes in the hour and Extremities of Death.

*Solicitor.* But how is this performed ? I cannot entertain any Notion of it.

*Divine.* That is strange, for how should one Spirit work upon another, but by Suggestion of Thought ? and thus he Vigorously Impresses Comfortable Thoughts upon our Minds, and when

ur state requires it, he does it with that Strength and Vehemence, as that it shall even Ravish us from our Senses, and so Ingross all our Attention to it, as that we shall be altogether Mindless, and Insensible of any Pain and Pleasure of the body.

*Attorney.* Are those Impressions usual and Common in this Age?

*Divine.* No, the Blessed Spirit seldom applies those strong and powerful Cordials to Pious Minds, but in great and urgent Extremities, it being much more for their Interest, to be kept humble and Lowly, than to be Ravished with continued Comforts; yet ordinarily he Administers standing Peace and Satisfaction to them, and whenever their Necessities call for it, he Inspires them with such Degrees of Joy and Consolation, as their Case and Condition Requires.

*Ld B.* But there is yet another of the Ordinary operations of the Holy Spirit, on Mens Minds, which is *Intercession*; for the Apostle tells us, Gal. 4. 6. *Because ye are Sons, God hath sent forth the Spirit of his Son into your hearts crying Abba Father*: that is, by kindling Devout and Pious affections in your Souls, he enables you to Pray to God with all earnestness and assurance, as to a kind and merciful Father; and hence we are said to Pray, *in and by the Holy Ghost*, Jude 20. because all the proper Graces and Affections of Prayer are excited in us by him; and this his Excitation of the Graces of Prayer is call'd his *making intercession for us*, Rom. 8. 26.

*Divine.* As Christ who is our Advocate in Heaven, doth offer up our Prayers to the Father, and enforce them with his own Intercessions, so his spirit who is our Advocate on Earth, begets in us



us those affections, which render our Prayers prevalent, and wings them with Fervor and Ardency.

L<sup>d</sup> B. The *Holy Ghost* pleads with God for us in our own hearts by kindling such desires there as render our Prayers more acceptable to him, and *Christ* pleads with him for us in Heaven by presenting our desires, and soliciting our supply and acceptance.

Divine. But what saith St. Paul, Rom. 8. 26. *The Spirit also helpeth our Infirmities, for we know not what we should Pray for, as we ought, but the Spirit it self maketh Intercession for us, with groanings which cannot be uttered.* And thus we may observe, that there is nothing can be acceptable to an Infinite Purity and Justice but what proceeds from an Infinite Satisfaction, Mediation, and Intercession for us.

L<sup>d</sup> B. It is very true, and therefore how Necessary was this Gracious Method and Condescension of the Holy Trinity for the Salvation of Mankind?

Attorney. You have given a very good Account of this Prime and Glorious Minister of Christ, but who are the other Ministers of his Kingdom?

C H A P. VII.

*Of Christ's other Ministers, namely Angels, whether Good or Bad, the Kings and Governors of the Earth, and the Spiritual and Ecclesiastical Governors of his Church, and therein (obiter) of an Episcopal and Presbyterian Government.*

Divine. **T**H E Second, and next to the Holy Ghost, are the *Angels of God*? whether they be Good or Bad, Angels of Light or Angels of Darkness; for the *Good* are Subjected to Christ by the order and appointment of God; and the *Bad* are Subjected to him by conquest:

And the Ministry of the *Good* Consists in declaring upon occasion his Mind and Will to his Church and People, in Guarding and Defending his Subjects against outward Dangers, in supporting and comforting them, upon Difficult Undertakings, and under great and present Calamities; and against the Rage and Fury of evil Spirits, and also in assisting them, in their Religious Offices, and conducting their separated Spirits to the Mansions of Glory; and also to attend and Minister to our Saviour at the day of Judgment; for all which see, Acts 23. 9. Matth. 18. 10. 17s 5. 19. & 27. 23. Eph. 6. 12. Luke 15 10.

Attorney. But wherein doth the Ministry of the bad Angels consist?



*Divine.* In trying and exercising the Vertues of his Subjects, in chastning and correcting their faults and miscarriages, in searing and hardning his Incorrigible Rebels, and in Executing his Vengeance on them in another World.

*Lawyer.* It seems indeed very necessary in all Governments to have several sorts of Officers, some to encourage Virtue and promote good Examples, and others to be the Executioners of Justice; for it would signifie nothing for one of our Judges to pass Sentence of Death, if there were no Hangman to put the Sentence in Execution.

*Attorney.* That is very true, and I must confess, I can see nothing hitherto but a very wise Institution of Government: But pray Sir, go on who are the next Ministers?

*Divine.* The Third sort of *Ministers of Christ's Kingdom*, are the *Kings and Governours of the World*; for he is the *King of Kings, and Lord of Lords, the only Potentate, Head of all Principality and Power, and the Prince of the Kings of the Earth*; who are all his *Substitutes and Vicegerents*; and therefore we are required to submit to every Ordinance of Man for the Lord's sake, to be subject to the Higher Powers, and that not only for wrath, but for Conscience sake; to submit to Principalities and Powers, and to obey Magistrates, to render Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour, &c. and there is only one Limitation made to our obedience which is a Natural and Eternal one, and that is that we ought to obey God rather than Man, that is, when Mans command and Gods do apparently clash and interfere with each other; and in this

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case the Power of the Magistrate is countermand-  
ed by a Superiour authority.

*Attorney.* But how are those Princes the *Mini-  
sters of Christs Kingdom?*

*Divine.* The Good Kings are his Ministers,  
to protect and defend the Church in the Profes-  
sion and exercise of the true Religion, to fence  
and cultivate its peace and good order, either by  
wholsome Laws of their own, or by permitting  
or requiring it to make good Laws for it self, and  
if need be, by Enforcing them with Civil Coer-  
tions ; to chasten and correct the Irregular and  
disorderly Members of it, and to make provision  
for the Decency of its Worship, and for the Con-  
venient Maintenance of its Officers and Mini-  
sters.

And the Bad Kings are employed and used as  
his Ministers, in the like manner as the Evil An-  
gels, to Exercise the Faith and Virtue of the  
Righteous, and to be Executioners of his Ven-  
geance upon the Wicked and Rebellious Na-  
tions.

*Attorney.* I apprehend you Sir, but who else  
are employ'd as his Ministers?

*Divine.* I come now to the last sort of his Mi-  
nisters, that is, his *Spiritual and Ecclesiastical Go-  
vernours of his Church* ; and here you must take  
notice, that *Christ hath also Erected a Spiritual Go-  
vernment to Minister to him in his Church* : for  
we may as well suppose a Compleat Body with-  
out a head, as a Regular Society without a Govern-  
ment, and as we are not made Christians, so nei-  
ther are we made a Christian Church, by the  
Laws of the Common-wealth, but by the Laws  
and Constitutions of our blessed Saviour.



*La B.* This is very plain, because there was a Christian Church establish'd by the Laws of the Gospel 300 years before they had Protection from the Laws of any Nation.

*Divine.* It is evident then that the Church of Christ is founded on a Charter, and Incorporated by a Law, that is utterly distinct from the Charters and Laws of all Civil Societies, and therefore is a distinct Society from them; *Christ's Kingdom* is indeed *in*, but *not of this World*, for neither are the Laws of it *Humane*, but *Divine*, nor the Powers of it *External*, but *Invisible*, nor the Rewards and Punishments of it *Temporal*, but *Spiritual* and *Eternal*: And accordingly in the New Testament, besides the Civil Magistrates, we frequently read of Spiritual and Ecclesiastical Governours, as, *Hebr.* 13. 17. *1 Tim.* 5. 17. *Luk.* 12. 42. *2 Cor.* 10. 8. *1 Thess.* 5. 12. *Rom.* 12. 8. from all which it abundantly appears, that the Church of Christ is a form'd Society, Subsisting of it self, distinct from all other Societies, and under a distinct Rule and Government.

*Attorney.* So far I agree with you, but now comes the Question, whether this Government ought to be Episcopal or Presbyterian? I confess I have been bred up under the latter, and upon this Point I'll venture to enter into an Argument.

*Divine.* If you are able to enter into an Argument upon this Point, I presume you have read all the Authors that have treated on that Controversie; and if those will not convince you, I am sure I cannot undertake it at this time: but another day if you please, we will meet and try what Scripture and Reason says to this Point; and that you may be the better prepared, I will inform you from what Topicks I intend to prove

the Divine Institution of Episcopal Government; and that is from the Institution of our Saviour, of 12 Apostles, and 72 Disciples, which were distinct Orders, and the one superiour to the other; from the Practice of the Holy Apostles, who pursuant to the Institution of our Saviour, did not only exercise that Superiority in their own Persons, which their Office gave them over the Inferiour Clergy, but also deriv'd it down to their Successors; as to *St. James* the First, Bishop of *Jerusalem*; who was none of the Twelve, but being appointed a Bishop, is called an Apostle in Scripture, and had an Authority and Preheminence over Inferiour Clergy in that Church; as appears by *Acts* 7. 13. where he passes Sentence as a Judge. Another Instance is *Epaphroditus*, *Phil.* 2. 25. and *Titus*, 2 *Cor.* 8. 23. *Tit.* 1. 5. for *Paul* gives him the supreme Judgment in *Crete*, and Authorizes him to ordain Elders in every City, which was more than any there could do besides him, or else his Power had been useless. And the like Power was given by *Paul* to *Timothy*.

And that the Original Government of the Church is Episcopal, is evident also from the Universal Conformity of the Primitive Church thereunto, and by the Writings of *St. Clement*, *St. Ignatius*, and all the Primitive Fathers: But what is above all, it is evident from our Blessed Saviour's declar'd Allowance and Approbation of the primitive Practice, in the seven Epistles, which he sent by *St. John* to the seven Churches of *Asia*, which he directs to the seven Angels, which were the seven Bishops of those Churches, and whose superiour Power you may read in those Epistles, *Revelation* ch. 1, &c.

L<sup>d</sup> B. I will not undertake to affirm, that a



Church is no Church, if it have no Episcopal Government, because there may be a necessity for it in some Nations and Kingdoms ; but I am entirely convinc'd, that Episcopal Government is the best, and was instituted by our Saviour, and practis'd by all the Apostles and Primitive Fathers.

*Lawyer.* I have not read much of this Controversy, and don't care to engage in it, because I desire to live quietly amongst my Neighbours. I never ask my Clients what Religion they are of, nor enter into Dispute with them ; but however, amongst Friends, I must confess, the Episcopal Government seems to me to be much more agreeable to an Infinite Wisdom ; and if a Dispute arises concerning two Forms of Government, which of them was appointed by an Infinite wise Being, I will certainly conclude (unless there be positive Proof against me) that *that* was the Form of Government appointed by *such a wise Being*, which is the *best and most likely to answer the wise Ends thereof, for the Care of Souls.*

*Attorney.* Very well, I agree with you, and I conceive (as you use to do in your Opinions of Law Cases) that a Presbyterian Government which is seated in an Equality or Parity of Church Officers, is the best and most likely to answer the ends of that Government, for the Care and Salvation of Mens Souls.

*Lawyer.* You do but conceive it indeed, for can *one Man's Care* be as good as *three*, who are Checks one over another ? In the Presbyterian Government, there is one Man appointed to take Care of the Souls in his Parish ; but if he be a careless, idle, or wicked Man, and neglects his Care, who is there appointed to take care of him, and see that he discharges his Duty, and

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that all the poor Souls in his Parish may not be ruined? But now in Episcopal Government, the Bishop takes Care of so many inferiour Ministers as are in his Diocess, and frequently visits, instructs, and admonishes them to take Care of their Parishioners; and if the Bishop be negligent, then the Archbishop of that Province interposes and admonishes both the Bishops and Clergy in the Discharge of their Duty; so that here is the Advantage of *three to one* for the Care of Souls, and consequently for the Episcopal Government.

L<sup>d</sup> B. I would be glad to have that Gentleman's Opinion of an Army of Soldiers, without Officers, or an Army of Soldiers, and Captains, without Colonels; or an Army of Soldiers, Captains, and Colonels, and no General; and then I desire to know, why we should have worse Management in the Christian Warfare, than in any other?

Phys. I cannot imagine, of two Governments, why we should choose the worst, when the better may be enjoy'd? Had not the Jews their High-Priests, Priests, and Levites? And why may not we have our Arch-Bishops, Bishops, and inferiour Clergy?

Lawyer. I really think that *England* is happy in the best establish'd Government in the World, both for Church and State; for as in the Civil Government there are several Officers appointed at several distances one above another, like Centinels, to watch for the Common Safety of the King and People; so there are Arch-Bishops, Bishops, and inferiour Clergy, in the Ecclesiastical Government, to watch for the Honour of their Lord and Master, and the general Advantage of all Christian People.



*Attorney.* Well, I will confider of these things, and discourse with you another time ; but what are the proper Ministries of this Government, in the Kingdom of Christ ?

*Divine.* They are such as are either *common* to the Bishops or Governours of the Church, with the inferiour Clergy, as to *teach the Gospel*, to *administer the Sacraments*, and to *offer up the Publick Prayers and Intercessions of Christian Assemblies* ; or else they are such as are peculiar to the Bishops and Governours, as to *make Canons for the Peace and Good Order of the Church*, to *Ordain Ecclesiastical Officers*, to *Exercise that Spiritual Jurisdiction which Christ hath Ordained in his Church*, and to *Confirm such as have been instructed in Christianity*.

L<sup>d</sup> A. What a Noble Oeconomy of Government hath Christ left in his Church ? And what a Tenderneſs hath he for the Souls of Men, who would not trust them under the Care of one Pastor only, but under the Charge and Inspection of several Orders and Degrees of Pastors, who in their several Stations are all accountable for it to the Tribunal of Christ.

L<sup>d</sup> B. Your Lordship observes very well ; for in this excellent Form of Government, he hath made all possible Provision for the Safety and Welfare of Souls ; for according to this Oeconomy, he hath taken no less than a threefold Security, that every Soul, within every Cure, shall be plentifully supplied with the Means of Salvations ; so that now if any *Soul* within the Dominion of our Saviour perish for want of Care, there is no less than *three Souls* one after another, besides it self, accountable to him for its Ruine.

C H A P. VIII.

*Of Christ's other Regal Acts, of the Resurrection, and of his judging the World.*

Divine, **T**HUS you see that Christ hath exercised his Regal Authority, in making good Laws, in his Mission of the Holy Spirit to subdue Mens Minds to the Obedience of these Laws, and in erecting an external Polity, or Form of Government in his Kingdom.

But I must also observe, that he is continually exercising other Regal Acts in this his Kingdom; as his pardoning of Sinners, that is, by making an actual and particular Application of his Father's Pardon to particular Sinners, upon their Faith and Repentance: *His punishing obstinate Offenders*, as being appointed Judge of all the Earth, to do Justice between God and Man, according to the Doctrine of the New Covenant, and the merciful Laws of the Gospel: *His protecting and defending his Kingdom in this World*, whereby it hath thrived and increased under the most powerful Means of its Extirpation; it conquer'd by suffering, gather'd strength by bleeding, and like a Head-strong Flood, itill the more it was check'd, the more it swell'd and overflow'd, till at length it filled the Earth, as the Waters cover the Sea; whereas other Churches always vanish'd under Persecutions; his vigilant Providence over all his faithful and obedient Subjects; for tho' he exercises a merciful Providence over all Men, yet these he encloses out of the Common of the World,



World, and fences about with a peculiar Care; for if the *Righteous fall seven times a day, he will help them up again; but the Prayers of the Wicked are an Abomination*: And all Crosses and Afflictions shall *work together for good to them that love God*, Rom. 8. 28.

And in the last place, he doth *bless and reward all his faithful Subjects with eternal Happiness in the Life to come*: Be thou faithful to the death, and I will give thee the *Crown of Life* saith our Saviour, Rev. 2. 10. *Verily, verily, I say unto thee, this day thou shalt be with me in Paradise*, Luke 23. 43. So that he immediately removes the Penitent Souls to a place of Joy, there expecting the farther Completion of their Happiness in a glorious Resurrection, by which their Bodies being reunited to their Souls, their whole Human Nature shall be fill'd with Bliss, to the utmost stretch of its Capacity.

L<sup>d</sup> B. But before he surrenders up his Mediatorial Kingdom, he is yet farther to *extend and enlarge* the same, by the Conquest of its Enemies; for *all Kings shall fall down before him, and all the Ends of the Earth shall remember and turn to the Lord, and all Kindreds of the Nations worship before him, because the Kingdom shall be the Lords, and he shall govern among the Nations*.

Physician. He is also to *destroy Death, the last Enemy, by causing a general Resurrection of the Dead*: And why should this be thought more difficult, than to create a World out of nothing? That he whose Power is immense as his Knowledge, which numbers the Sands of the Sea, should recollect all the Parts of this curious Clock-work which he hath made, and took asunder, and to restore every Pin into its proper place, every

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Spring to its due vigour and activity, and every Wheel to its primitive figure and motion.

*Solicitor.* But what do you say to the Canibals that feed on Mens Flesh, and have the same Particles incorporated into several Bodies.

*Divine.* It is not necessary, that every Particle of the same Body should be reunited, but that out of some part thereof, as from the *Seed*, should be rais'd a Spiritual Body; and no Man retains above a hundreth part of what he eats, so as to convert it into his Flesh; and all the rest we render back again into the common Mass of Matter, by sensible or insensible Evacuations; which we may easily conceive, is sufficient Matter out of which to re-produce the same Bodies; for we do often lose as much of our Substance in a Sweat, or Consumption, and yet retain the same numerical Body.

*Physician.* Certainly those Cannibals do not eat the Bones of Men, and then if you'll extract a Salt out of these Bones, you shall see the exact Picture of a Man in each Particle: And why may not God from this simple Atome, raise the same numerical Body, by an Infinite and Almighty Power?

*Divine.* If you will read the 1 Cor. 15. you will find that the Apostles makes the mortal Body to be only the *Seed and material Principle of our Resurrection*; which is to die and be corrupted, and to be rais'd and quicken'd by the Power of God, into the proper and natural Form of a Human Body, but yet to be chang'd and alter'd in its Resurrection, into a Spiritual Body; now whether it be rais'd out of *part* or the *whole*, makes no difference with me, for an Infinite Power is able to watch the wandring Particles of our corrupted



corrupted Bodies, through all their successive Alterations, and to retrieve them out of all those Substances into which they shall be finally resolv'd ; to take out of one Body what belongs to another, and restore to each its own ; and finally, to incorporate them all together into their Natural Forms and Figures : For God giveth it a Body as it pleases him, and unto every Seed his own Body. : It is sown in weakness, it is raised in Power ; it is sown in corruption, it is raised in incorruption ; for this mortal must put on immortality, &c.

L<sup>d</sup> B. No Man that believes an Almighty Power can doubt a Resurrection ; but the last Regal Act before his surrender of the Mediatorial Kingdom is his *Judging the World* ; for the Certainty, the Signs and Fore-runners, the Grandeur and Process thereof, I refer you to the Holy Scripture which are very express therein.

Divine. When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory ; and before him shall be gather'd all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats, and he shall set the Sheep on his right hand, but the Goats on the left : then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World : for I was an hungred and ye gave me meat ; I was thirsty and ye gave me drink ; I was a Stranger and ye took me in ; Naked, and ye cloathed me : I was sick, and ye visited me ; I was in Prison and ye came to me ; — for inasmuch as ye have done it unto the least of my Brethren, ye have done it unto me. And then shall he say unto them on the left hand, who neglected these ch

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ritable Offices, Depart from me ye cursed, into everlasting Fire, prepared for the Devil and his Angels.

L<sup>d</sup> A. This will be a terrible Day to all those who have denyed his Divinity, and made a Mock at the Sacred Mysteries of his Holy Religion.

Attorney. This is so terrible, that I don't care to think of it, it will be terrible enough when it comes, and I don't love to anticipate my Fears.

Divine. But is it not better to bear a little Fear in this World for a short time, than bear Eternal Torments in Hell fire hereafter.

Solicitor. I begin to be of that Opinion, and I think I must e'en turn Solicitor for the Riches of another World, and put an end to the Toils I undergo for a Trifle here : Lord ! what a Bustle do we keep in this Life, to get a little nasty Money, and perhaps never live to enjoy it ; but by that very means destroy our Health in this World, and our Happiness in the next.

Divine. It is very true, and every Man will see the Vanity of this kind of Life, when they hear the said dreadful Sentence pronounced, *Go ye cursed into everlasting Fire, prepared for the Devil and his Angels.*

L<sup>d</sup> B. But as the Sentence will be terrible to the Wicked, so on the contrary, what Joy will there be amongst the Righteous, when all their Crosses and Afflictions in this World, and all the Scorn and Contempt that is cast upon them here, shall end in that comfortable saying, *Come ye Blessed of my Father, inherit the Kingdom prepared for you, from the beginning of the World.*

Divine. When the Wicked of all Degrees whatsoever, from the intriguing Courtier to the meanest Officers, from the Chancellor to the Attorney



torney, and from the Judge to the Cryer, and even from the King to the Beggar, shall all observe that *Christ* the Judge of all the Earth, who dy'd for them, and us'd all the means imaginable to reduce them to their Duty, hath been a constant Witness of all their Actions; that his All-seeing Eye hath trac'd them all along, through all their secret Mysteries, and dark Intrigues of Iniquity, and hath kept an exact Record of their Actions in the Book of his Remembrance, when they shall reflect how much they have abus'd his kindness, and shall see themselves transcrib'd, and all their abominable Actions exactly copy'd from their Originals: What will they think of their past Folly, and unaccountable Madness?

L<sup>d</sup> B. What can be expected, but that when they see their Ingratitude, their dark Cheats, their leud Imaginations, and hypocritical Intentions, recorded in the most legible Characters, and perceive themselves thus shamefully unstript, and laid open to the View of Men and Angels, but that their own shame and intolerable rack of Conscience, will force them to confess their Charge, and proclaim themselves guilty before all that vast Congregation of Spirits.

Lawyer. This will be a dismal Day indeed: For if a *Take him Jaylor*, or a *Lord have Mercy upon thee*, is able to extort so many Sighs and Tears from a hardned Malefactor, at one of our Affizes, what will a *Go ye cursed*, do, from the Mouth of the Righteous Judge of all the World?

Divine. But what Tongue or Pen can ever express the Pains and Agonies of the Damned in Hell-fire, when they wilfully fall under the Anger and Fury of an abus'd Saviour, and of an infinite Justice? From which, *Good Lord deliver us*,

through

through the Merits and Mediation of thy dearly beloved Son, Jesus Christ, our blessed Lord and Saviour.

L<sup>d</sup> B. Eternity is a terrible thing indeed ; for if a Man could see the end of his Pains, when a little Bird should remove a vast Mountain, or even the innumerable Sands of the Sea, there would be some hope of Comfort at last ; but to think that even then, our Punishment is to last to all Eternity, which is as long in effect, as it was at first, is a Thought enough to distract and overcome us.

*Divine.* These Thoughts must needs be horrible to a Man, that is not resolv'd to repent and amend ; but to him that is, there is an inestimable Crown set before him, an inexhaustible Fountain of Joy and Happiness, that will soon banish all slavish Fears, and fill his Soul with Joy that shall never be taken from him, but be always increasing and presenting his Soul with new Raptures to all Eternity.

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CHAP.



## C H A P IX.

*Of the Excellency and Truth of the Christian Religion, shewing the difference between the Evidence for the Christian and Mahometan Religion, and proving the Truth of the Religion of Moses and Christ beyond all Contradiction.*

L<sup>d</sup> B. **H**OW great then is the Excellency of the Christian Religion, which in all respects provides for our Happiness both in this World, and in that which is to come? It teaches us at the same time to provide for the Health of the Body, and the Happiness of the Soul; to contemn and despise those Honours and Preferments that others doat upon; and for which they are contented to live as Slaves, and starve themselves with the empty Applause of popular Breath.

*Divine.* And how rational and wise a Method is this, of God's governing sinful Men by his own Eternal Son in our Natures, which was most accommodated to this degenerate State of Mankind, and most likely to cure and prevent the spreading Contagion of Idolatry, which did naturally arise out of the general Apostacy of humane Nature from the Life of Reason to the Life of Sense.

L<sup>d</sup> B. This Method doth also tend very much to encourage us to *Obedience*, since we have all the Assurance in the World, that the great Design of his Government, is to do us good, and advance

advance our Happiness; and that under his Blessed Empire we shall be sure to enjoy all the Favours that can be wisely indulg'd on his part, or reasonably expected on ours.

*Physician.* By this Method he doth more powerfully excite our *Gratitude*, and stir us up to a cheerful Compliance with his Doctrine, to shew a willing Mind, and Hearts fully disposed to his Service; which is the great thing that he values in all our Performances.

*Divine.* And he doth hereby give us the more ample Assurance of our future Reward, by his own Resurrection, and sitting on the right hand of God, to obtain Favour for our Infirmities, and crown our Endeavours with Eternal Happiness.

*Physician.* And as God hath chosen the best and wisest Method of our Salvation, so he hath not been wanting to give us all proper Proofs and Demonstrations of the Reality of it, and that Jesus Christ was the true Mediator between God and Men, for he testified of him by several Ancient Predictions, which were all fulfilled in him; by several Voices from Heaven, by which the Father proclaimed him his well-beloved Son, and also by Miracles which he frequently wrote in his own Person, and in the Persons of his Followers after his Death.

L<sup>d</sup> B. It is very observable, that although we hear of false Miracles wrought by the Power of Evil Spirits, by a sort of Magical Arts, which were sufficient in ancient Times, to amuse the Spectators; yet they were not of the same Nature with those done by our Saviour and Apostles, as *Curing the Blind and the Lame, and even raising the dead out of the Grave*; as in the Case of  
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*Lazarus*; neither were they ever pretended to promote any *Virtue* or *Goodness*, but to deprave Mens Minds with vitious Principles, and either to seduce them from God to Superstition and Idolatry, or to confirm them in it : But our Saviour's Miracles were all wrought to reduce the World to the Belief of him and his Doctrine, which was to promote the Practice of Charity, Humility, Patience and Meekness, and all Christian Virtues.

*Physician*. Your Lordship hath made a very good Observation; for it is very ridiculous to imagine, that in case the Devil had been able to have wrought such Miracles as he was not, that yet he would have exerted his Power to attest a Doctrine so infinitely repugnant to his own Temper and Interest; for tho' he loves to deceive, yet there is nothing in Nature he more hates, than to deceive Men into Piety and Virtue, because hereby he deceives himself and betrays his own Interest in the World.

*Divine*. It is very true; and therefore the Miracles of our Saviour being all designed to attest a most pure and Heavenly Doctrine; a Doctrine that is in every respect conformable to the Nature of God, and infinitely abhorrent to the Genius of Devils, must necessarily be the Effects of a Divine Power.

L<sup>d</sup> B. It must so; and if we believe the Ancient Fathers we shall never suspect, that any of these Miracles were perform'd by Magical Arts; for thus *Tertullian* says in his *Apologetick*, *Let any Man that is apparently acted by one of their Gods be brought before their own Tribunals, and if that supposed God being commanded by any Christian*

*stian to speak, doth not confess himself to be a Devil, as not daring to lye to a Christian, take that Malapert Christian and pour out his Blood immediately; yea, how often (saith he) only upon our touch of, and breathing upon possessed Persons, are those Gods you adore forced to depart out of their Bodies with Grief and Reluctancy, you your selves being present, and blushing at it.*

*Physician.* But what can be said against that Invincible Proof of Christ's Resurrection, and appearing so often, and to so many credible Witnesses, who attested the same before the Sanhedrim of the *Jews*, and before Kings and Princes, and notwithstanding they were assured that they should gain nothing by it but Troubles and Afflictions, yet they persisted to the last, and even laid down their Lives for the Truth thereof?

*L<sup>d</sup> B.* I cannot imagine what can be said against it: For suppose that such a Story as this were told in *London*, that a certain Man dwelling in *Westminster*, and pretending himself to be the Son of God, and Heir of the Crown of *England*, had preach'd up a new Religion; and as a Sign thereof, had publickly declared that three Days after his Death he would rise again; and afterwards the Magistrates put him to Death, secur'd the Sepulchre with a huge Stone and a Guard of Soldiers, and yet that on the third Day he arose and was seen by Hundreds, if not some Thousands of the Neighbourhood, who had touch'd and handled him, eat and drank, and convers'd familiarly with him. Can it be suppos'd, but that Care would be taken to examine into the matter, and that in such a number of Witnesses, the Truth must be discovered, and the Impostor detected:



But notwithstanding the strictest Examination of the Eye Witnesses of Christ's Resurrection, they all agreed in the Relation of it, and in Despite of all Opposition, the Christian Religion was embrac'd and acknowledged throughout all the World.

*Divine.* It is also very remarkable, that other Religions were propagated by the Sword, and vanished under Persecutions; but the Christian Religion was propagated by Suffering, and always flourished and encreased under the severest Usage; insomuch, that some have taken Persecution to be a sign of the true Church.

L<sup>d</sup> B. There are several remarkable things to be said for the Christian Religion, that cannot be alledg'd with Truth of the Mahometan, or any other whatsoever: As for instance, of the Excellency of the Doctrine, and the Excellency of the Reward; for what other Religion teaches Self-denial, and even Kindness to our Enemies but this? And what other proposes the Happiness of Eternal Life, and a happy Union with the Divine Nature?

*Divine.* I have often thought of that Doctrine of *Loving our Enemies*, and if there were nothing else, that very Command is sufficient to convince any Man, that the Christian Religion is of Divine Institution; for what mortal Man ever did or could have thought of such a Doctrine? We are indeed advised by others to Friendship, to return Good for Good, as well as Evil for Evil, an Eye for an Eye, and a Tooth for a Tooth; and some perhaps have gone so far, as to advise Compassion and Forgiveness of our Enemies, but *who ever commanded us to love them*

and return Good for Evil, but Christ himself and his Followers? And yet this Doctrine is of admirable Use, and tends to our Happiness, both in this World, and that which is to come.

*Physician.* It does so; for let any Man examine himself, and consider what a Torment it is to entertain Hatred or Envy in his Thoughts against any other Person, how restless is his Mind, and how is his Countenance chang'd, and his Health impaired by it? But when he hath brought himself to that happy Temper of loving his Enemies, he is always serene and calm, and full of inward Joy and Satisfaction; which is the best Physick he can take, either for the Health of his Body, or the Happiness of his Soul.

*La B.* And what other Religion proposes such a Glorious Reward? In the express Covenant of *Moses's* Law there is nothing promised but the Welfare and Happiness of this Life, the *Turks* and *Mahometans* expect carnal Joys, that are base and mean and sordid in their Nature; but we Christians expect a glorious Resurrection, and Eternal Happiness of both Soul and Body, together with a transcendent Union with the Divine Nature.

*Attorney.* But notwithstanding all that you have said, or can say, there are some Persons that will pretend to argue, that there is as much to be said for the *Mahometan* Religion as for the Christian.

*Divine.* There is no Cause so bad, but there are some Advocates for it; but if you'll consider the Differences between them, I fancy you will not give much Credit to such Men: For first, *Mahomet* himself confesses, that Jesus was the



Messiah, which was promis'd in the Law and the Prophets, whom he calls the Word, the Mind, and the Wisdom of God ; saying also, That he had no Father of Mankind, and was altogether unblameable, no Crime being objected against him : But *Mahomet* (as his own followers believe) was begot according to the ordinary Course of Nature ; and was a Robber, and always effeminate.

L<sup>d</sup> B. *Mahomet* acknowledges the Miracles of Jesus, and his raising some from the Dead ; but he owns of himself, that he was sent, not with Miracles, but with Arms.

*Physician.* And they that first embrac'd the Law of Jesus, were such as fear'd God ; Men of a plain and innocent Life , but they that first embraced *Mahometism*, were Thieves and Robbers.

*Divine.* The Christian Religion was propagated by Miracles and Sufferings, but the *Mahometan* by Force and Arms ; and the best Argument they have for the Truth of it is, their great Success in their Wars, and the Largeness of their Empire ; which Argument would equally have served for the Heathen World against the Jews.

*Lawyer.* But the difference of their Precepts is sufficient to convince me ; for whereas the great Commandment of the Christian Religion is *Love*, theirs on the contrary is *Revenge*, which is diabolical and odious.

*Divine.* You observe very well, Sir, and the like you may take Notice of in many other Instances, as in Matrimony they allow unreasonable Divorces, and Wives after Wives, to gratifie their unruly Lusts and Passions ; and whereas the true Religion is planted within, and rooted in the Heart, that it being well cultivated, it may bring forth

forth Fruit profitable to Mankind ; their Religion on the other side, consists of outward and useless Ceremonies.

*Physician.* There are such idle Fables and Stories related, in the Writings of the *Mahometans*, that no Christian can ever imagine the least Truth in all that Religion.

L<sup>d</sup> B. I have often thought, that every rational Man that believes a Deity, and hath any Notion of his Goodness and Wisdom, must of consequence believe, that the Christian Religion is the true Religion ; because it cannot be imagined, that an infinite wise and good God, would leave the World without a true Religion that was acceptable to him, though it were in ever so small a Corner thereof ; and then if any rational Person will examine all the Religions in the World, he will quickly perceive, that there is no other Religion, can in any respect, compare, either for Doctrine, Reward, or otherwise, with the Excellency of the Christian Religion, and therefore, either that must be the true Religion, or else there is no such in the World ; which would be repugnant to the essential Goodness of the Divine Nature.

*Attorney.* I must confess, your Lordship hath said a great deal towards convincing me of the Excellency and Truth of the Christian Religion ; but I would be glad, that you would lay aside all other Arguments, and find out some one Topick of Reason, which should demonstrate the Truth of the Christian Religion ; and at the same time distinguish it from the Impostures of *Mahomet*, and the old Pagan World.



L<sup>d</sup> B. That is done to my Hands already, by an ingenious Gentleman, in a little Treatise call'd, *A short and easie Method with the Deists*; wherein he demonstrates, that the Christian Religion comes down to us better guarded, than any other whatsoever; and lays down such Rules, as to the Truth of Matters of Fact in general, that where they all meet, such Matters of Fact cannot be false; and then he shews, that all these Rules do meet in the Matters of Fact of *Moses* and of *Christ*; and that they do not meet in the Matters of Fact of *Mahomet*, of the Heathen Deities, or can possibly meet in any Imposture whatsoever.

*Attorney.* Now your Lordship speaks to the purpose, if you can make out this, I hope I shall be able to convert a great many of my Profession, that are of another Opinion.

L<sup>d</sup> B. I have not time now to explain these Rules to you; but if you'll cast your Eye on the Book it self, you will quickly be convinced.

*Attorney.* But pray, my Lord, give us a little hint of this Proof, that I may be the better encourag'd to buy the Book.

L<sup>d</sup> B. The Rules are these: 1. *That the Matter of Fact be such as that Mens outward Senses, their Eyes and Ears, may be Judges of it.* 2. *That it be done publickly in the Face of the World.* 3. *That not only publick Monuments be kept up in Memory of it, but some outward Actions to be perform'd.* 4. *That such Monuments, and such Actions, or Observations, be instituted, and do commence from the time that the Matter of Fact was done.*

The two first Rules make it impossible for any such Matter of Fact to be impos'd upon Men, where such Matter of Fact was said to be done, because

because it being done in publick, every Mans Eyes and Senses would contradict it ; and the *two last*, secure it from being invented afterwards, and impos'd on the Credulity of Men, because if false, there would be no such Monuments, and publick Actions and Observations, constantly used ever since the Matter of Fact was said to be done ; which would be evident to every Man in that part of the World.

*Attorney.* Well, my Lord, I cannot object against the Rules ; But how do you apply them, for instance, to the old Writings of *Moses* ?

*Ld B.* As to *Moses*, I suppose, it will be allow'd me, that he could not have perswaded Six hundred thousand Men, that he had brought them out of *Ægypt*, through the *Red Sea*, fed them Forty Years without Bread, by miraculous Manna, &c. if it had not been true, because every Man's Senses then alive, must have contradicted it ; and it was equally impossible for him to have made them receive his Five Books as Truth, and not to have rejected them as a manifest Imposture, which told of all these things as done before their Eyes, if they had not been so done : For *I speak not with their Children*, saith *Moses*, Deut. *II. 2*, &c. But *your Eyes have seen all the great Acts of the Lord*, &c.

Neither could these Books be wrote in some After-age after *Moses*, and put out in his Name, because they speak of themselves as deliver'd by *Moses*, and kept in the Ark from his time, and contain not only a Relation of what things were then done, but also the *standing and Municipal Laws and Statutes of the Nation of the Jews*, which they believe to this Day.

*Lawyer.*



*Lawyer.* They do so, and that makes it as impossible to be impos'd on that People, as it would be for any Man to invent a new *Book of Statutes, or Acts of Parliament, for England*, as the only Statute-Book they had ever known.

L<sup>d</sup> B. But the Books of *Moses* have a farther Demonstration of their Truth than any other Law-Books have, for they not only contain the Laws, but give an Historical Account of their Institution, and the Practice of them from that time; as of the *Passover*, in Memory of the Death of the First-born in *Ægypt*, and that the same Day all the First-born of *Israel*, both of Man and Beast, were by perpetual Law dedicated to God, and the *Levites* taken for all the First-born of the Children of *Israel*; that *Aaron's Rod* which budded was kept in the Ark in Memory of the Rebellion, and wonderful Destruction of *Korah, Dathan, and Abiram*, and for Confirmation of the Priesthood to the Tribe of *Levi*; as likewise the *Pot of Manna*, in Memory of their having been fed with it Forty Days in the Wilderness: That the *Brasen Serpent* was kept in Memory of that wonderful Deliverance, by only looking upon it, from the Biting of the fiery Serpents: And the *Feast of Pentecost*, in Memory of the dreadful Appearance of God upon Mount *Horeb*: there was also in Memory of their Deliverance out of *Ægypt*, their Daily Sacrifices, and Yearly Expiations, their New Moons, and several Feasts and Fasts; so that there were Yearly, Monthly, Weekly, Daily Remembrances and Recognitions of these things.

*Physician.* And the Books of *Moses* tell us, that a particular Tribe of Levi was appointed and consecrated by God as his Priests, by whose Hands alone the Sacrifices were to be offer'd, and these solemn institutions to be celebrated; and they were the chief Judges, &c.

L<sup>d</sup> B. But was it possible in After ages, to have perswaded a whole Nation of Men, that they and their Ancestors had known and continually practised all these things, if they had not done it? Or to have receiv'd a Book for Truth which said they had practised them, and appealed to that Practice, if there really had been no such thing?

*Attorney.* No certainly: But perhaps all these things were practised before, and *Moses* made them believe, that they had kept these Observances in Memory of such and such things.

L<sup>d</sup> B. That is to suppose, that the Jews first kept all these Observances in remembrance of nothing; or at least without knowing any thing of their Original, or the Reason why they kept them, which is absurd; especially when you consider, that these very Observances express the Ground and Reason of their being kept as the *Paschover*, in Memory of God's passing over the Children of the Israelites, in that Night wherein he slew all the First-born of Ægypt; and so of the rest.

*Physician.* Suppose any Man should now forge a Romantick Story of strange things done a thousand Years ago; and in Confirmation of this, should endeavour to perswade the Christian World, that they had all along from that Day to this, kept the first Day of the Week, in Memory of such an Hero, an *Apollonius*, a *Barcosbas*, or *Mahomet*;



*homer*; and had all been baptized in his Name, and swore by his Name, and upon that very Book (which he had then forg'd, and which they never saw before) in their Publick Judicatures; that this Book was their Gospel and Law, which they had ever since that time, universally receiv'd and own'd, and none other; is it possible that such a Cheat could pass; or such a Legend be received as the Gospel of Christians? And the same Reason holds as to the Books of *Moses*.

*Divine*. No certainly, nothing can be more ridiculous; and the very same Argument will hold to prove the Truth of the Christian Religion. For *Christ's Works and Miracles were done publicly, in the Face of the World, and several Thousands converted upon the sight of them*; then the Sacraments of *Baptism* and the *Lord's Supper*, were instituted as perpetual Memorials of these things, at the very same time as they were said to be done; and have been observed without interruption, in all Ages, throughout the Christian World; and *Christ himself did ordain Apostles, and other Ministers, to preach and administer these Sacraments, and to govern his Church, and that always, even unto the end of the World*.

L<sup>d</sup> B. The Christian Clergy are as notorious a Matter of Fact, as the Tribe of *Levi* among the Jews; and the Gospel is as much a Law to the Christians, as the Book of *Moses* to the Jews, and consequently, if the Gospel was a Fiction, and invented in some Ages after Christ, then at that time, when it was first invented, there could be no such Order of Clergy; which would have demonstrated the whole to be false.

*Divine*.

*Divine.* It is very true, and therefore the Publick Sacraments of Christ's Institution, as well as the Order of Clergy to administer them, do demonstrate an impossibility of forging such a Relation in After-ages, with any success.

*Lawyer.* I confess, I cannot object against this Proof of the Christian Religion, which is in my poor Judgment beyond all Contradiction; for I really think it is impossible, to have made either the Old or New Testament to have been receiv'd by so many Kingdoms and Nations, if they had not been true, because they appeal to the Eyes and Ears of Men, and to *Moses* and Christ's Institution of such Publick Ordinances, of the Truth whereof every Man might be judge; for if they liv'd, for instance, in the time of Christ, their own Eyes and Ears might be Witnesses of the Truth or Falshood of his Life, Miracles, and Institutions; and if they lived afterwards, when these things were taught as Truths derived to them from their Ancestors, they could still judge by the same Sences, whether such Ordinances were or were not used, at that time; and if not, they must have been rejected as false and spurious.

*Attorney.* Well Sir, I have heard your Arguments; but before I assent to them, I desire to see which of these Rules are wanting in other Religions.

*Divine.* In the first place, *Mahomet* owns, that he did no Miracles, or at least not in the Sight and Presence of the People, and so wants the two first Rules, and the like may be observ'd of the Heathens, whose pretended Miracles were allowed by the wisest of them, to be meer Fables; as *Jupiter's* turning himself into a Bull, and the like.

It



It is true, the Heathens had their Priests, Feasts and Games, but they want the 4th. Rule ; for they were instituted many Ages after what was reported of these Gods was said to be done, and therefore can be no Proof of them.

L<sup>d</sup> B. I dare venture to challenge all the World to shew me any one Action that is fabulous, that hath all the Four Rules or Marks abovementioned ; for it was impossible in any after Age, to perswade Men that they had been *circumcised, baptized, celebrated Passovers, Sabbaths and Sacraments, under the Government of a certain Order of Priests*, if they had done none of these things ; and without believing these, it was impossible that either the Law or Gospel could be received.

*Merchant.* The Actions and Works of *Cesar, Alexander, Homer, and Virgil*, are not attested by such solemn Institutions, and yet they are firmly believed by all Men that ever I discoursed with.

*Divine.* They are so, and yet notwithstanding the Matters of *Moses and Christ*, came down to us much better guarded and attested than any other, we have some Persons in this Nation, who value themselves as the only Men of Wit and Sence, of free, generous, and unbiass'd Judgments, who can believe the Story of *Alexander*, and at the same time ridicule the sacred Writings of the Old and New Testament.

L<sup>d</sup> B. It is a wonderful thing indeed ; but I need not recollect any other Arguments after this, to prove the Truth of the Christian Religion, as the Improbability that Ten or Twelve poor Fishermen should form a design of converting the whole World to believe their Delusions ; Men  
of

of no Learning, no Oratory, nor of any Design for their own private Advantage. But Men that were bid to expect Sufferings and Afflictions, and who did willingly lay down their Lives in Defence of their Doctrine.

*Divine.* If these Proofs will not prevail, nothing but a dismal Sight in the next World will : But before we relinquish this Subject, I must beg leave to make one Observation of the Policy of Satan, who having taken all manner of ways to destroy the Christian Religion, by Persecutions, Temptations and Heresies of all sorts, and well knowing that nothing in the World can be a greater Proof of the Truth and Divinity of it, than the Christian Priesthood and Sacraments, hath used all the Artifices imaginable to destroy the same, and *Raised up several Sectaries that entirely relinquish the use of them, and thereby, as far as in them lie, do undermine a fundamental Evidence of the Christian Religion.*

L<sup>d</sup> B. They do so indeed ; but I hope, we shall yet find that the best part of the Inhabitants of this Nation will always *Honour the Priesthood, Sacraments and other Publick Institutions of Christ, not only as Means of Grace, and Helps to Devotion, but as the Great Evidences of the Christian Religion ; such Evidences as no pretended Revelation ever had, or can have, such as do Plainly distinguish it from all foolish Legends and Impostors whatsoever.*





## ERRATA.

**P**Age 31. l. 34. dele in. p. 81. l. 9. for *is*, read *are*, p. 84. l. 12. r. *Superiour*, p. 123. l. 6. for *Ezek.* r. *Zechariah*. p. 137. l. 2. r. *Desire*.  
 ibid. l. 4. after *this*, add *Latter*. p. 138. l. ult. for 3. 12. r. 12, 13. p. 141.  
 l. 10. for *Hesalus* r. *Thallus*. p. 157. l. 4. del. 57. p. 158. l. 15. for 106.  
 r. 107. p. 160. l. 15. for 1. 30. r. 17. 29. p. 161. l. 33. for 5. r. 9, 10. p.  
 162 l. 5. r. 1 *Tim.* ibid. l. 6. for 26. r. 16. ibid. l. 23. 24. for 25. 9. r.  
 28. 19. p. 163. l. 12. for 12. r. r. 21. p. 164. l. 23. for 16. r. 26. p. 165.  
 l. 13. for 65. r. 15. p. 178. l. 19. for 2. *Revel.* 14. c. 2. v. 17. r. *Revel.* 1. 8.  
 and 22. 13. p. 187. l. 16. for 6. r. 3. p. 188. l. ult. r. *Alcinous*. p. 193. l. 4.  
 for 2 *Cor.* 1. r. 2 *Cor.* 4. id. l. 18. for *Reflect* r. *Reflex*. p. 206. l. 2. r. *God*.  
 p. 217. l. 21. for 15. 17. r. 17. 15. p. 218. l. 2. for 30. r. 19. p. 239. l. 12.  
 for 8. r. 7. p. 244. l. 21. r. *John* 1. 18. 16. l. 29. for 25. r. 35. p. 272. l. 20.  
 r. 1. *John* 5. 20 p. 280. l. 32. d. a. p. 296. l. 35. for 33. r. 38. p. 351. l. 2.  
 for 3. r. 31. p. 353. l. 20. for *Officers* r. *Offices*. p. 359. l. 30. for 3. r. 13. p.  
 367. l. 15. for 7. 13. r. 15. 19. p. 313. l. 9. dele (*rational and*)





